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The High-School Principal and Supervision

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EDITOR'S NOTE. There is urgent need to keep constantly before the administrators of our Catholic schools the necessity for constant and co-operative supervision. Hence the publication of this paper.

1. The Meaning of Supervision

FEW educational terms have been so open to misinterpretation as has the term "supervision." Few positions in an educational system have been so exposed to abuse as has the office of supervisor. The American mind seems to put up a rebellious barrier at the mere mention of the word *supervision*. The idea, it is true, is liable to insidious connotations and many seem to have stopped at such possible connotations and to have formed their opinions accordingly. For the notion of police inspection, domination, and sinister motives in connection with instructional supervision has been all too prevalent in the popular mind. And there is reason to believe that Catholic educators have not always escaped such a misconception of supervision. This is most unfortunate, for supervision, rightly conceived and wisely administered, is not only very useful but is a major need for the further development of educational practices and the fuller realization of educational aims.

It is difficult to give a real definition of supervision. So many elements enter into its full concept that any attempt at defining would hardly square with the rules of a good definition. It may be more satisfactorily described in terms of its functions. Thus Douglass and Boardman¹ describe it as educational leadership through which teachers are guided, helped, stimulated, and led to a criticism, appraisal, and study of their individual attitudes and practices and to the evaluation of these in the light of accepted educational objectives. The *Eighth Year Book*² of the Department of Superintendence calls supervision of instruction a movement of educational leadership carried out scientifically through the co-operative efforts of all those involved in the school program. The true concept of supervision makes it an agency for the improvement of instruction in its every phase. It is a device of procedure adopted to promote the professional improvement and growth of the teacher, the perfection of teaching methods and school policies, and the consequent realization and maintenance of high standards of achievement. It is a teacher-supervisor co-operative undertaking in which both contribute

of their best for the common good. This is indeed far different from the popular misconception of supervision. This true concept of supervision recognizes the place and the function of the teacher as well as of the supervisor in the scheme of effective instruction.

2. The Place of the Principal in Supervision

Supervision demands organization and intelligent planning. It is a school function of primary importance and so should receive the care and attention that its importance calls for. Criteria for effective organization have been formulated and widely considered in educational literature.³ Types of organization vary considerably in the various state and city school systems and within the different schools themselves. Such variations will range from the simple teacher-supervisor to the elaborate cabinet type of organization. But no matter what the organizational setup may be, the final responsibility for supervision rests with one individual. That individual will vary with different systems. One system will have the superintendent as supervisor. Another will provide a special supervisor for all instruction or for special subjects. In some systems the principal is chiefly responsible for supervision within his school. However, in recent years the tendency has been to recognize the need for uniformity of practice in centralizing responsibility within the individual schools. The result has been greater emphasis on the principal's place in instruction and supervision and less insistence on purely routine administrative duties. This is true of both the public and the Catholic school systems.

The *Eighth Year Book* already referred to stresses the importance of the principal in intrabuilding organization and has him as "the keystone to the supervision of instruction." It also calls attention to the fact that the principal is being recognized more and more as the central figure in instruction and supervision within his school.

Crowley's study⁴ gives a good account of conditions and trends in the representative secondary schools of the Catholic system. There, too, the importance of the principal's position is slowly being recognized. With the advent of deeper and wider professional training, Catholic administrators and instructors understand better the nature and the need of supervision of instruction. They also realize better the fact that the principal is the logical choice for initiating and carrying

¹Douglass, H. R., and Boardman, C. W., *Supervision in Secondary Schools*, p. 38. (Boston: Houghton Mifflin Co.), 1934.

²National Educational Association, 1930, p. 344.

³Douglas, H. R., and Boardman, C. W., *op. cit.*, pp. 46-47.

out the program of supervision within the school. Crowley voices an opinion generally accepted by the Catholic educator, at least in theory, when he says that the principal renders his largest usefulness as a supervisor and that the principal occupies the key position in any scheme of supervision.⁵

All this represents quite a change from the traditional attitude. It used to be that the principal was considered a glorified clerk and an administrator first, last, and always. His sole reason for existence was to carry on the routine business of the school. Purely instructional matters were left very much to the individual teachers and the administration took notice only when excessive failures or some other critical problem forced it to act. This was especially true when the principal carried a heavy teaching load in addition to his other duties. However, since he was not considered particularly responsible, the principal, even when he acted, did little or no systematic planning or acting in the direction of supervision for the improvement of scholarship among his teachers and pupils.

Due mainly to economic factors, the Catholic school system has been rather slow in improving such conditions, conditions which are admitted and deplored. Lack of training, lack of time due to teaching and administrative duties, and other similar factors have prevented the Catholic school principal from assuming his supervisory responsibilities. It may not be unfair to say that frequently ignorance of such responsibility due to lack of professional training, has been a leading cause of failure to provide an effective program of supervision. It is an acknowledged fact that professional preparation has not always been the chief concern in the appointment of principals to our Catholic high schools. The inevitable result has been ignorance of existing needs or ignorance of methods of procedure for correcting recognized deficiencies.

Another problem that has to be faced in the Catholic school system is the multiplicity of supervisors and lack of co-ordination of authority. As many as three or four people may have a hand in the supervisory program of a given school. The community supervisor, the diocesan superintendent, the local superior, and the principal may all have to share and bear responsibility. In such a situation, it is evident that there must be proportionate and clearly defined authority and responsibility, otherwise order and effectiveness are bound to suffer. Whatever the solution, the principal's position in the school should be recognized and respected.

3. The Principal as Supervisor

With his responsibility fully recognized and his authority duly respected, the principal can assume his rightful role in the scheme of supervision. Thoroughly convinced of the value and practicality of the scheme, he will plan and organize with enthusiastic determination. He will analyze the needs of his school from the viewpoint of teacher and pupil. Scholastic achievement and standards will receive due attention. The preparation, experience, and abilities of all teachers will be studied. With present needs clearly seen and available helps definitely known, he will go about planning a program in an intelligent and systematic manner. And in all supervisory activities he will strive to be a source of inspiration, a guide, and a leader.

The principal must realize from the very beginning, however, that he is dealing with human problems to be solved by human beings. He needs to be a practical psychologist in all his dealings with teachers and pupils. He has to guide

without driving, to correct and change without offense or violence, to stimulate and inspire without dictating or domineering. It is true that in this matter the Catholic educator enjoys an advantage. The objectives of Catholic education are definitely stated and the motives of the Catholic educator are on a supernatural plane. But even here the human element must be taken into account. The principal as supervisor will need all the tact and prudence at his command if he is to accomplish anything worth while. Clashes of personality are bound to occur and these must be adjusted without prejudice to the individuals or the program. Then, too, there is a hierarchy of ability among teachers as well as among pupils, and this fact must be recognized and acted upon without jeopardy to peace or efficiency.

Hence, the principal has to be a diplomat in the best acceptance of that abused term. This is especially true when it is remembered that supervision is a co-operative work and demands the continued good will and active interest of every teacher. It may be that his teachers do not understand the nature or value of supervision. Perhaps previous unhappy experience with "snoopervision" has made one or more positively hostile to the idea of supervision. Mere insistence on or invoking of authority will not bring about the desired results. The Catholic principal may not have clearly defined authority. Moreover, he is not free to substitute or change teachers at will. He has to use what he is given and make the most of it. Even our exalted purposes and high motives do not entirely submerge the human in us. And so, the principal must win sympathy for his program and for that purpose he will frequently need all the personality, ability, and training at his command. He must get the co-operation of every teacher and lead each to contribute as much as possible in carrying out his program. The ultimate success of any program of supervision really depends on the teachers.

For that reason the attention of the principal as a supervisor should center more on persons than on things. The teacher more than the method is of importance. Hence, he should be genuinely interested in the teachers' success and professional growth, supplying opportunities and exerting every effort in that direction. With common interests, common motives, and united action, any program, even supervision, is bound to go forward.

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DEMOCRACY AND EDUCATION

Where dictatorship depends on the prestige of the ruler and upon instruments of coercion, democracy depends upon education. . . . Because the American people realized from the beginning of their history that religion, morality, and knowledge are necessary for good government, they never faltered in their efforts to provide schools and means of education for their children. . . . In classroom, lecture hall, and laboratory, the spirit of America has been nurtured, and because the sound of the school bell and not the clang of the saber has echoed through the land, hope lives today in American hearts and courage and faith in the processes of democratic government. — Rev. Dr. George Johnson.

⁴The Catholic High School Principal (Milwaukee: Bruce Publishing Co.), 1935.

⁵Crowley, F. M., *op. cit.*, p. 30.

The Rural Parish School

Rev. Joseph H. Ostdiek, M.A.

IN HANDLING the Catholic rural problem education is destined to play a prominent part.* Since the American people have glorified the school above all educational agencies, the school is perhaps in a better position than the radio, the newspaper, the home, or even the Church, to preach our gospel on rural life and family integrity. It can present to the country boys and girls the proper rural viewpoint and make them rural-minded. It can lay the foundation for the sane thinking and intelligent co-operation that are needed in the struggle of the farm groups against organized industry. Some educators place the sad plight of the farmer today on the doorstep of the rural school. As Macy Campbell writes in his book, *Rural Life at the Crossroads*: "Poor schools put the farm group behind educationally. Presently they found themselves going behind financially.... Rural life is doomed if the farm group cannot provide schools adequate to the task. Since the task of the farm group is more difficult than the task of the urban group, the farm schools must be even superior to the urban schools."¹ In short it is the proper specific function of the rural school to give the pupils an adequate understanding of country life, to create the proper attitude or outlook, to foster a spirit of intelligent and voluntary co-operation, to build up community activities and to train in the necessary formal, social, and vocational subjects. This is a big assignment for the school but it is essential to the welfare and progress of the people on our countryside.

In Catholic circles rural education is deserving of serious consideration. There is not a diocese in the country that does not have a rural-education problem, small though it may be in some places. In certain regions the training of rural children is a matter of the first magnitude. It is safe to say that in the vast Middle West no less than half of the Catholic-school population is found in parish schools outside the city. For example in the Diocese of Sioux City no less than 58 per cent, in the Diocese of Wichita at least 57 per cent, and in the Diocese of Omaha no less than 40 per cent of the parish-school children live in rural districts or in towns of less than

2,500 population. Many other dioceses show as large or a larger percentage. It goes without saying that the interests of this large portion of our Catholic children should be considered in the organization of schools, the formulation of curriculums, and the preparation of our teachers.

The Forgotten School

Thus far no Catholic educational agency has shown much interest in the rural school except the Catholic Rural Life Conference. You can thumb the *Proceedings of the National Catholic Educational Association* for the past eight years and you will find a paper on rural education in 1928 and then no mention of the country school till 1935. You can search the recent bulletins of our Catholic universities and you will find that a course offering in rural education is about as scarce in these institutions as was an honest man in Greece during the days of Diogenes. During the summer session of 1932 a Catholic university in the Middle West offered a course in rural-school problems which attracted only eight students, five of whom were nuns and three, lay teachers. It is hard to understand why teaching communities sometimes do not enthuse over the rural school. Salaries are much the same over a whole diocese and rural schools usually yield more than their share of happy, humble, healthy candidates for the religious life. Perhaps it is presumed that anyone who is prepared to teach in a city-school system is well able to teach in a country school. In other words it is taken for granted that the city school is better than, rather than different from, the country school. So long as this opinion prevails the rural school will make little, if any, progress. It will never give the country children what they are entitled to and it will never prevent rural parents from looking with longing eyes toward the educational advantages of the city. It is quite evident that as far as the preparation of teachers and the adaptation of curriculums are concerned the rural parish school earns the title of the "Forgotten School," in our Catholic educational system.

To get a closer view of the problem of rural education we have to study some of the basic factors of the school program. Let us consider for the rural

school the program of studies, the organization of classwork, the preparation of teachers, and the public services to the pupils.

The Rural-School Program

Thirty years ago O. J. Kern in his book, *Among Country Schools*, the first book on rural education ever written in this country, said, "My educational decalogue for school officers and teachers may be reduced to one simple commandment, namely, Thou shalt enrich and enlarge the life of the country child." This commandment which was penned by an authority who sensed the inadequacy and the inferiority of the rural school as compared with the urban school is as applicable today as in the time when it was written. *The Thirtieth Yearbook*, Part I, of the National Society for the Study of Education issued in 1931, presents the findings of several surveys and testing programs among urban and rural pupils. All results point to the inferiority of the country child as compared with the city child. For example, in the public schools of South Carolina during the school year 1927-1928 the number of failures in the country schools exceeded the number in the city schools by 14 per cent.² A survey of the pupils' mentality made in 1922 in New York State showed that the median intelligence of the city child excelled that of the country child by 6 points in the third grade and 15 points in the eighth grade.³ Several studies were made in educational achievement. The findings indicated that the urban child excelled the rural child in every subject. Even in personal health where the country child, who lives close to nature and near the source of the most wholesome foods, would be expected to hold an advantage, the examinations show the superiority of the city child in diet, muscular development, and health habits.⁴

These facts present a dark picture which represents the rural parish school the same as the rural public school. The faults are due largely to the lack of a program of studies that is adequate to meet the needs of country children and adapted to the conditions of the rural community. It must be conceded that, since a large number of our country youth migrate to the city and the rest

*This is an abridgment of a paper read at the National Catholic Rural Life Conference held, last October, at Fargo, North Dakota.

¹Page 298.

²Yearbook, p. 30.

³Yearbook, p. 41.

settle on the farms, the rural school must prepare the pupils for both urban and rural life. But this does not justify the effort (which is all too common) to raise the standards of the rural school by imposing on it the curriculum of the urban school. Rev. F. N. Pitt in his article, "The Superintendent and the Rural School," states that it is widely prevalent "to have one common curriculum for all schools, ignoring any preparation for rural life. This would mean the urbanizing of the rural school, and this, as far as my observation goes, is the general practice of our Catholic system of education."⁵ Indeed, Catholic educators should take into full account the difference between the city and the country in formulating the program of studies. While the large objectives of Catholic education are the same in all schools, the means of attaining them will vary according to the conditions of the locality. There is a vast divergence between the city and the country in educational resources, in materials of instruction, and in the pupils' background of experience. Likewise, there is a big difference in the conditions of the community and in the needs of the children. It is an accepted principle that education should be adapted to the conditions, needs, and capacities of the pupils. Why then should diocesan authorities or religious communities in their zeal to enrich courses of study and raise standards of achievement endeavor to enforce uniformity over a diocese or a province and try to inflict on rural children a program of instruction which in every case is designed to meet the needs of city life? Why should so many of our private academies situated in the heart of agricultural areas and seeking the patronage of country girls still cling to a rigid classical program and give their pupils an exclusive academic training that is suitable for a member of the aristocracy or an aspirant to a learned profession? Such a policy will simply serve to industrialize and urbanize the ones who should stay on the farms and more than likely within a few generations we shall have a thoroughly industrialized and completely urbanized Church in the United States.

It would seem desirable to have a separate course of study for the schools in villages and rural districts. Indeed, the formulation of a tentative instruction program for a rural parish school, beginning with the first and ending with the twelfth grade, would be a splendid project for some Catholic teacher-training institution. Such a course of study

should embody not only religion and the fundamental tool subjects but also specific types of training that serve the demands of rural life. In the lower and middle grades it should include nature study. This subject has both cultural and practical value. It opens up before the eyes of the pupils the beauty of the rural environment with its birds, flowers, plants, and shrubs, its luxuriant crops, its forests, rivers, lakes, and charming scenery, its stones and mineral deposits. At the same time it presents the practical use of these natural assets and resources. The course in art too can be associated with the program of nature study in order to bring out the colorful and artistic side of nature's works. These studies will serve as a preparation for elementary agriculture which should be taken in the upper grades. This course can be carried on suitably in connection with the study of the geography of the state because the type of agriculture, the methods of tilling the fields, the occupations of the people, the products of the soil, and the kinds of livestock are all largely determined by the geographical features of the region.

Moreover, the social studies such as history, civics, citizenship, and geography should be given a special orientation, which will prepare the pupils for intelligent participation in co-operative farm enterprises. After all, in the cities the economic groups are organized around corporations and industries in which centralized control enforces united action; but in the country the farmers taken severally are by nature independent and they must learn to work voluntarily hand in hand for their economic salvation, whether it be in production, marketing, buying, banking, or any other enterprises in which their common good is concerned. In preparation for such a life, the need, the value, and the habit of voluntary co-operation should be stressed in the school program.

Finally the rural school might well emphasize such activities as school gardening, nursery culture, landscaping, indoor art and decoration, farm accounting, and health education. The vocational courses in the high school are of great value but it is a serious question whether Catholic rural schools can afford to offer them. However, in many places a "tie-up" with the neighboring public school can be effected whereby the pupils of the Catholic school can enjoy the benefit of these technical courses. Under the laws of the states boys and girls are entitled to enroll in any or all of the courses offered in the public school of the district in which they live. Hence, it

is possible for them to take their academic work in the Catholic school and their technical courses in the adjacent public school. While this alliance between the Catholic and the public schools may bear the aspect of a mixed marriage it is by no means unholy or heretical. In many places where the arrangement has been carried out the results have been quite satisfactory. The Catholic pupils have received the benefit of such vocational courses as normal training, domestic science, industrial arts, commercial subjects, and practical agriculture in the public school and at the same time have remained under the influence and control of the Catholic school authorities.

In wrestling with the problems of the curriculum it is well to consult the various state courses of study. We must confess that public-school authorities have been more responsive to local needs and conditions than have our own school officials. Many of the items in these state courses have grown out of years of study and experience and have much practical value. They can safely be embodied in the parish-school program. It is desirable to place a copy of a good state course in the hands of all our rural-school teachers to be used as a reference and a guide, if not a basic program, in rural activities. Among the best organized and serviceable state courses are those of Montana, Wyoming, and Nebraska.

Organization of Classwork

An examination of diocesan-school statistics reveals that our schools in villages and rural districts are for the most part quite small. For instance, in the Diocese of Wichita 60 of the 65 elementary schools (92 per cent) have not more than four rooms. Most of these are found in rural areas or small communities where the rural element is predominant. In the Diocese of Omaha 55 of the 82 elementary schools (or 67 per cent) have not more than four rooms, and 37 of these are situated in villages or rural districts. A study of the school statistics in almost any diocese in the Mississippi Valley will show a surprisingly large proportion of small schools, most of which serve the country children. Obviously, in schools of this size there are peculiar difficulties in assigning grades to classrooms, in combining grades in certain subjects, and in arranging the daily program. Plans of organization and management have to be formulated, tried, and evaluated in the light of the results. These are matters in which the teachers of small schools need special preparation and direction.

⁵Yearbook, p. 36.

⁶Proceedings of the N. C. E. A., 1928, p. 522.

Wherever several grades are placed under one teacher it is necessary to combine the pupils of different grades in some subjects. Obviously, one who has to teach ten subjects to two, three, or even four grades every day, finds it humanly impossible to get in all the recitations. To reduce the number of recitation periods some states have introduced an alternation plan whereby two grades are combined in one group and the whole group covers the subject matter for one grade one year, and the assigned material for the other grade the next year. In applying the plan to the rural parish school two grades could be combined in one group and the subject matter for grades 3, 5, and 7 could be taken one year and the assigned material for grades 4, 6, and 8 the next. The first and second grades would be combined only in health, story hour, nature study, etiquette, singing, plays, and certain religious activities. The third and fourth grades would be combined in all subjects except arithmetic and reading; the fifth and sixth would be united in all subjects save geography and arithmetic; and the seventh and eighth combined in all subjects except language or grammar.

This arrangement makes possible fewer and hence longer recitation periods during the day. It affords time for fuller and more individual attention, including time to explain, time to supervise, and time to help the slower pupils. It increases the interest of the pupils and provides the stimulus of larger group discussion. Finally it enables the teacher to cover more thoroughly all the required subjects in the course of study. The difficulty that arises from the difference in ability between pupils of two different grades is usually balanced to a large extent by the overlapping of their achievement. The alternation plan has yielded satisfactory results in many places where it has been tried and it is worthy of trial wherever the teacher of the small school finds it difficult to cover the required subjects in the program of studies.

Teacher Preparation

Rev. George Johnson, Ph.D., director of the department of education of the N. C. W. C., in his article, "The Professional Preparation of Teachers for Rural Catholic Schools," makes a candid statement on the teaching personnel in our country parish schools. He writes, "The weakness is that these religious teachers have seldom had a preparation that is specifically rural. Our diocesan teachers' colleges, our community normals, and the departments of education in our universities do not provide courses that en-

visage education in terms of farm life. A goodly number of religious vocations come from the country, but it is not always true that the Sisters sent to the rural schools have had early farm experience. Hence it is that neither by training nor by experience are they equipped to deal with the problems that face our rural population. . . . Their sense of values has an urban coloring and in the country they are strangers in a strange land. The overtones of their teaching are urban; they explain things in terms of their own past experience, and listening to them the children come to feel the spell of the city. Meanwhile, of course, the teacher has little or no concept of what life on the land involves and no vision of its future."⁶ This significant confession confirms our contention that the teaching communities are preparing their subjects almost exclusively for teaching in the city schools. Usually no more time or study is given to rural education than the reading of the chapter on county schools that is found in a textbook on general school administration. No effort is made to create sympathy for, devotion to, or understanding of rural-school work. No wonder so many of our young women, who have been born and reared on the prairies, lose their attachment to the rural environment during their period of preparation in the community normal school. Often they come forth with a distaste for the inconveniences of rural life and a disdain for the simplicity of country children.

Rural educators feel that the country parish schools are entitled to teachers who are not so much more prepared as differently prepared and better adapted to their job. They challenge the fitness of a teacher for any position in any school who has failed to acquire a full understanding of our complete national life, rural as well as urban, agricultural as well as industrial. They challenge the fitness of a teacher for a position in a rural school who has failed to grasp the importance of the land foundations to the nation and to the Church; who has failed to discover the rich assets of the rural environment and neglected to learn the interests and needs of country children. What is needed most of all, as Dr. Johnson points out, is "a point of view—a philosophy—rather than training in a few specific pedagogical skills." But teachers will not be adequately and completely prepared for rural work unless they are given some specific training in the organization and management of the small school, the combination of grades and subjects, the formulation of the

daily programs and the peculiar technique of presenting the rural-school curriculum. Moreover, they should learn something of the experiential background and the vernacular of the country children, the figures of speech they are accustomed to use, and the pastimes they are wont to enjoy. Then they will understand the language of the little urchin in patched overalls who speaks of the rotation of crops, the causes of soil erosion, or even the merits of a wheat-fed hog. The inclusion of rural sociology and education in our teacher-training programs will go a long way toward meeting these demands and at the same time will increase the understanding of and sympathy toward country life.

Public Services to the Pupils

The growth and progress of the rural school, especially on the secondary level, depends much on the transportation of pupils. In our extensive rural parishes many children are deprived of a Catholic education because they live too far from school. The advent of the school bus and the gravel or paved road have facilitated transportation so that now long distances can quickly be covered in all kinds of weather. In many places the school bus has enlarged the public-school district. In our country parishes it should extend the service of the parochial school. It goes without saying that, wherever states enact laws that provide for free bus transportation, this service should be given to the pupils of the parish schools the same as those of the public schools. There is no question of constitutionality on this point because bus service is a contribution to the child and not to the parochial or sectarian school. There are other benefits and services conferred immediately and directly upon the child, such as student aid, dental and medical care, nurse service, school lunches, recreational facilities, library service, and even textbooks, to which all pupils are entitled regardless of what school they attend. In 1930 the U. S. Supreme Court upheld the Louisiana textbook law which made free books available for all pupils no matter whether they enrolled in private, parochial, or public school. In this decision the court after conceding that pupils who attended sectarian schools were to receive free books added the language: "The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation because of them. The school children and the state alone are the beneficiaries." Consequently whenever any agency, backed

⁶Catholic Rural Life Objectives, 1935, p. 34.

by state authority and supported by public taxes, makes plans to provide benefits or services for school children, the Catholic school authorities have the right and duty to demand that all pupils whether they be in public, parochial, or private school be made the beneficiaries. In this contention they can count on the support of many fair-minded non-Catholics who place the child above the type of school control and prefer broad social justice to state-school privilege. It is more than likely that definite action and firm demands in all these cases will bring the desired results. Without doubt the mind of the American people is changing favorably in these respects. After all, wrongs find a way of righting themselves in the course of time. No question is settled for good until it is settled justly. Some of us envisage the day when the heavy yoke of double taxation for the support of schools will be lifted from the weary but patient shoulders of our Catholic people. But at the same time we deprecate that day if it means that our parish schools will be shadowed by the grim specter of state control that always accompanies the good angel of state support.

Conclusion

A better day seems to be dawning for our rural population. The dignity and

importance of farming are gradually being recognized. No longer is it considered unfortunate to be sprung from the soil. No longer is it recommended that a youth go from the country to the city to make a name for himself. This gospel, so prevalent in the past, has gone the way of other misrepresentations. Many in the city have come to realize that the permanence and security of the nation and the Church are based upon a healthy and thriving rural population. They are casting interested glances at the signs of the landward movement. Moreover, modern refinements and conveniences, up-to-date farm machinery, and labor-saving devices are finding their way to the remotest parts of the countryside. No more is life on the farm characterized by drudgery, hardship, and limited comforts.

In sympathy with this great change the little rural parish school is emerging by degrees from the pioneer period. True, adjustments have to be made in the program of studies and in the preparation of teachers, but signs of improvement are in sight. During the summer sessions of 1936 the Diocesan Teachers' College at St. Paul, Minnesota, and the Sacred Heart Junior College of Wichita, Kansas, offered practical courses in rural sociology and education

to give prospective teachers a proper outlook on country life and acquaint them with the rich educational assets of the rural environment. As time marches on, the rural school will gradually evolve and adjust its curriculum so that it will enlarge and enrich the life of the country child. The boys and girls will be trained for intelligent and helpful citizenship in the rural parish and community and not be allowed to grow up like "Topsy" only to be scattered haphazardly in the wilderness of life. In short, the rural school will bring happiness and enriched living to the country youth and salvation to the rural parish, which is a prolific source of Catholic population. Finally it will render effective aid to the Catholic rural-life movement which aims to build up 10,000 strong thriving parishes on our countryside and anchor the competent dynamic farm youth on the land.



TWO WENT UP TO THE TEMPLE TO PRAY

Two went to pray? Oh, rather say
One went to brag, the other to pray;

One stands up close and treads on high
Where the other dares not send his eye;

One nearer to God's altar trod,
The other to the altar's God.

— Richard Crashaw

Liturgical Hymns for August

ST. PETER'S CHAINS¹

August 1

Miris Modis Repente Liber, Ferrea²

In wondrous mode set free,
Lo, at the Lord's command
The galling iron chain
Doth fall from Peter's hand,
From Peter, Shepherd blest,
Who doth with gentle sway,
His faithful children lead
In virtue's fragrant way,
And e'er with watchful love
The tempter drive away.

Now to the Father be
Eternal glory done;
Our songs we raise to Thee,
O Everlasting Son;
O Spirit from on high,
Thy throne we bow before;
To Thee be honor, praise,
And glory evermore:
The Holy Trinity
We worship and adore.

¹The imprisonment of St. Peter and his miraculous liberation are recorded in the Acts of the Apostles: "The same night Peter was sleeping between two soldiers bound with two iron chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands" (Acts 12:6, 7).

²This is the Vespers hymn of the feast. It is ascribed to St. Paulinus, Patriarch of Aquileia (726-802). The translation is by Father Potter.

³The hymn for Lauds on the feast of the Transfiguration

THE TRANSFIGURATION

August 6

Lux Alma Jesu Mentium³

Light of the soul, O Saviour blest!
Soon as Thy presence fills the breast,
Darkness and guilt are put to flight,
And all is sweetness and delight.

How happy he who feels Thee nigh,
Son of the Father, Lord most high;
Thy light in heaven doth sweetly glow,
Denied to fleshy sight below.

Thou brightness of the Father's throne,
Thou love that never can be known,
Come in Thy hidden majesty;
Fill us with love, fill us with Thee.

To Jesus, from the proud concealed,
But evermore to babes revealed,
All glory with the Father be,
And Holy Ghost eternally.

was written by St. Bernard (1091-1153). The translation is by Father Caswall and others.

St. Matthew gives the best commentary on this and on the following hymn: "Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. . . . And lo, a voice out of the cloud saying: This is My beloved Son, in whom I am well pleased: hear ye Him" (Matt. 17, 1 ff.).

³This anonymous hymn appeared in the *Sarum Breviary*

Caelestis Forman Gloriam⁴

O wondrous type, O vision fair
Of glory that the Church shall share,
Which Christ upon the mountain shows,
Where brighter than the sun He glows!

From age to age the tale declare,
How with the three disciples there,
Where Moses and Elias meet,
The Lord holds converse high and sweet.

The Law and Prophets⁵ there have place,
The chosen witnesses of grace;
The Father's voice from out the cloud
Proclaims His Only Son aloud.

With shining face and bright array,
Christ deigns to manifest today
What glory shall to faith be given
When we enjoy our God in heaven.

And Christian hearts are raised on high
By that great vision's mystery,
For which in thankful strains we raise
On this glad day the voice of praise.

O Father, with th' Eternal Son
And Holy Spirit ever One,
Vouchsafe to bring us by Thy grace
To see Thy glory face to face.

in 1495. The translation is by J. M. Neale.

⁵*The Law and the Prophets*: The Old Testament in general. By the Law the Jews understood the Books of Moses; and by the Prophets the remaining books of the Old Testament (Matt. 22:40).

Supervision in Small Schools

A Summary of Conditions

Sister Ricarda, O.S.B., M.A.

IN CASTING about for a sound philosophical basis on which to construct an organized program of supervision, one is confronted with many commendable treatises on the subject; but since the majority of these discussions are concerned with the larger school systems, a principal of a small school is forced to adapt complicated schemes to situations for which they are ill-suited, or to rely upon his own resources to create a supervisory program in line with modern theory and fitting his particular school in practice.

It seems advisable, then, to offer for the consideration of busy principals of small schools a theory of supervision which points the way to a solution of their big problem through enlisting the services of all concerned in working out and carrying out co-operatively a suitable supervisory program.

The need for such a co-operative plan of supervision becomes more apparent when one studies the present practice of supervision in small high schools and realizes how inefficient such practice performs when the principal all unaided must grapple with a multitude of administrative and supervisory problems.

Several factors operate to make a study of supervision in the small high schools pertinent at the present time: (1) There are more small than large high schools in the United States; (2) most writers on supervision neglect the supervisory problems of the small school for the more interesting problems of the large school; and (3) small schools are often in need of an analysis of and a remedy for their educational ills. A proper remedy can be suggested only when actual conditions are studied.

Several studies of supervisory conditions in small schools have been made, but each writer states that practice varies so from place to place that it is difficult to describe any situation as typical. Four writers on the subject¹ attempt to describe supervisory conditions in these small schools by comparing the organization setup in various places with the three well-known types used in larger systems—the extrinsic-dualistic, the co-ordinate divisional, and the line-and-staff organizations. These four writers differ somewhat in their conclusions, no doubt because each one studied a somewhat different type of small high school. But taken together, their four separate reports supply rather a fair view of actual conditions in the various kinds of small high schools. For the purpose of this paper, four different studies will be presented as relevant to the discussion as a whole, and some general implications will then be stated.

1. *Typical Supervisory Organization in Cities of About 7,000 Population.* Ayer and Barr² have an excellent summary chapter on supervision in several types of small high schools—the rural, the village, the small city, and the middle-sized city. After describing the various kinds of supervisory organization found in these places, these two writers make some very good and practical suggestions for workers in the field of small-high-school supervision. Since in most cases supervision in such high schools is linked with elementary because of a common superintendent and some common supervisors, these writers describe conditions in the city as a whole.

¹See Bibliography at the end of this article. Ayer & Barr, Chaps. 6, 7, 8. Melby, pp. 3-137. Engelhardt, Chap. 12, pp. 3-137. McGinnis, pp. 77-101.

²Ayer and Barr, Chap. 8, pp. 324-5.

In a typical small-city supervisory organization Ayer and Barr describe the conditions as follows:

Population: 7,000.

Physical Equipment: 5 buildings housing first 5 grades; 1 junior high, grades 6, 7, 8; 1 senior high, grades 9 to 12.

Supervisory Staff: 1 superintendent; 1 principal in each of the 7 schools; 4 supervisors of special subjects—health, physical education, music, and art.

Operation: Supervisors and principals directly responsible to superintendent, but as far as work in his building is concerned, principal has authority over supervisors. Supervisors outline work and submit outline to superintendent for approval. Supervisors teach one class a week for teachers to observe. Supervisors outline the week's work for teachers.

Building Principals: Each one responsible for his building. He has freedom in his work to a great extent. High-school principals spend much time in supervision. Grade-school principals spend little time in supervision, because of their teaching load.

Improvement of Teachers in Service: University-extension courses attended by about one fourth of teachers. Building teachers' meetings are held each month, at which school problems are discussed. Also texts are selected by building principals and teachers and submitted to superintendent for approval.

Status of Teachers: Selected and re-employed by superintendents and principals in conference. Teachers responsible to principals for classroom instruction, etc. They are free to use their own initiative and methods, but are required to attend general or building teachers' meetings.

2. *Typical Supervisory Organization in Cities of from 10,000 to 20,000 Population.* Melby³ has made a valuable study of organization for supervision in cities from 10,000 to 20,000 population. A brief summary of his findings is here given:

Types of school organization vary in the different cities studied, the 8-4, the 6-3-3, and the 7-4 plans all being found in operation. In cities with about 15,000 inhabitants, the entire school population is usually about 2,800. There are usually about one hundred teachers employed—sixty in the elementary and forty in the high schools. Ordinarily there are six or seven elementary-school buildings with a median enrollment of three hundred each. Approximately eight hundred pupils make up the high-school enrollment.

Supervisory practices vary from city to city. In some places the elementary principals are full-time supervisors and administrators of their school, and in some places only part-time. When there are special supervisors, art, music, and physical education are the subjects favored.

The high-school principal in such cities is usually left pretty much on his own. Ordinarily he has no teaching duties, and is responsible for general supervision, the special supervisors usually caring for special subjects only.

In cities of this size, Melby states, the real problem of supervision is not solved. There are no data for evaluation of practice, because the practice is too varied. He finds that special supervisors are better trained but less experienced than most elementary-school principals. High-school principals usually have had no elementary experience; and the

special supervisors' experience has been mostly in high school before their appointment as special supervisors for all of the city schools. Hence articulation is at a low ebb usually in cities of this size.

3. *Comments on Supervisory Organization in Cities from 20,000 to 50,000 Population.* McGinnis⁴ describes a modification of the line-and-staff organization in cities of from 20,000 to 50,000 population. He pictures seventeen different plans used with varying modifications in cities of this size. He defines "line officers" as those whose authority is represented on a chart by a straight line. Each officer on the line derives his authority from the officer or officers next in line above him, and in turn is responsible for the officers next in line below him on a chart organization. McGinnis mentions flaws and values in each of the seventeen plans described. In Chart 2, for example, he points out the defect of having the librarian only indirectly responsible to the high-school principal. Principals and supervisors are usually co-ordinate officers in the various schemes, both being directly responsible to the superintendent. This type of organization often closely approaches that of the extrinsic-dualistic type. In fact, Ayer and Barr conclude that the latter type prevails in cities of about 25,000 population. As Clement⁵ states, the two types overlap. The most obvious weakness in both types is the authority of which they deprive the principal. Their advantage lies in the provision made for special supervision.

4. *Supervisory Practice in Smaller Cities According to Engelhardt.* Engelhardt⁶ found, as did the other writers mentioned, that the superintendent usually shares duties with the principals in medium-sized cities. One practice he describes is to employ no special supervisors of subjects, but to have a dean of boys and a dean of girls to assist the principal, thus relieving him somewhat for supervisory work. The superintendent in this city has also active supervisory as well as administrative work. There is class visitation by both principal and superintendent in the high school. Standard tests are used as check-ups. Outlines of work are required from teachers in advance of the visit. The high-school principal plans to spend at least one period per month with each teacher, after which a written report is prepared and discussed with the teacher in conference. A second copy of the report is sent to the superintendent, and a third is filed. The superintendent spends about an hour each day visiting high-school classes. If his visits extend over an entire period, a written report is also made. A copy used to discuss the visit in conference is sent to the teacher first. In some cases both the superintendent and principal confer with the teacher in regard to her problems.

The principal has a meeting of junior- and senior-high-school teachers once each month, at which problems affecting the school as a whole are considered. Problems of a specialized nature and of interest only to a part of the faculty are considered in conferences held by the staff members concerned. The superintendent also has a meeting once a month with the high-school teachers. These meetings are planned in a series for the study of specific problems; e.g., "supervised study."

5. *Implications of These and Other Studies of Supervision in Small High Schools.* All of the investigators in the field of small city supervisory organization note about the same general conditions prevailing in the same type of city, although they find many differences in detail. Generally speaking, small city supervision in the United States just "grew up" without much thoughtful planning. Cities rely almost entirely upon their own supervisory resources. Super-

intendents are usually the co-ordinating supervisory factors, but they often delegate many supervisory duties to the principal of the high school. Special supervisors are usually directly responsible to superintendents, thus making teachers responsible to two heads in an extrinsic-dualistic regime. Supervision is, therefore, not looked upon as either intrinsic or basic. Special supervisors are employed only for special subjects, general supervision of academic subjects being left to the principal. Two great weaknesses are (1) lack of preliminary planning, and (2) lack of properly trained supervisors with properly allocated duties.

6. *Some Suggestions Apropos of These Findings.* Most writers on the subject make some good suggestions for the improvement of supervisory organization in small schools. A common recommendation in regard to the principal is to relieve him of routine duties by the appointment of a clerk to aid him, to make him more largely responsible for supervision, and to center in him control of all matters pertaining to the high school. There can be no responsibility without control. Most of the writers in the field of supervision also attempt to organize schemes for removal of ills now found in small-city supervision. Many of these proposed supervisory organizations are worthy of consideration by the superintendent and the principal of a small school system. The plan that seems most likely to produce desirable results is that of organizing all of the schools of a certain contiguous territory for the purpose of supervision. This suggestion is most fruitful of possibilities. Clement⁷ adopts this idea and works out a flexible plan for a single county, the plan operating by means of committees formed from all levels of the educational staff to insure democratic, co-operative procedure. His plan is most valuable because it pools conveniently a large amount of available experience and training and because it is flexible enough to be adaptable to many local situations.

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⁷Clement, pp. 262-272.

PLEADS FOR FREEDOM

"Educators are ready to admit they cannot agree as to what the ends of man are. It is not strange that slave states have sprung up out of this dislocation of western thought, nor is it strange that our papers are filled with the educational programs of these states bent upon coercing their unfortunate citizens if citizens they can still be called."

These words were spoken at the commencement address at Providence College, Providence, R. I., by Louis J. A. Mercier, associate professor of French and education of Harvard University. In conclusion he said: "You are to be congratulated that your college, like all other Catholic colleges, stands against this trend, that it stands for a liberal education because it recognizes the distinction between man and the animal, because it believes in the integral humanism of our supernaturalized nature."

⁴Melby, pp. 3 ff.

⁵McGinnis, pp. 68-101.

⁶Clement, p. 269.

⁷Engelhardt, Chap. 12, pp. 297 ff.

Does Rural America Need Catholic Schools?

Francis M. Crowley, Ph. D.

THERE is a new interest in things rural which has carried over into the field of education and, since the Church is at all times thinking of the welfare of all her children, she has rightly directed attention of late to the problems of the Catholic rural school.* History tells us that a nation can hope to survive only if a large percentage of its population remains on the land. Families have returned to rural districts in increasing numbers during the past few years, due in large part to the lack of employment opportunities in the great urban centers. The return may also be traced to the desire of parents to raise their children in better surroundings than would be afforded by crowded city districts. But even before the exodus from cities began, the Church had turned her attention to the betterment of educational conditions in Catholic rural schools; for in many respects the future welfare of the Church depends on the success of her educational program in the farming districts of the United States.

A Live Issue

How the Church may do more effective educational work in rural districts is now quite frequently a topic for discussion at the annual meetings of the National Catholic Educational Association; but a decade ago only an occasional voice was heard pleading the cause of the Catholic rural school. It is significant that those who directed attention to the needs of rural education were the moving spirits in the organization and prosecution of the program of the National Catholic Rural Life Conference. As a direct result of their unselfish and heroic efforts, even during a period of marked economic stringency, religious vacation schools, consolidated schools, free bus transportation, adoption of rural schools by city parishes, and diocesan subsidies for rural education have been added to the long list of achievements recorded in the name of Catholic education.

Catholics view the family as a spiritual unit which must be preserved, for its integrity, freedom, and welfare are requisite for the success of the Church's mission. The ideal Christian family

shapes the character of each member, instilling high concepts of obedience, co-operation, loyalty, and service. It is a spiritual font from which flow endless benefits. But our complex civilization compels the family almost hourly to surrender additional rights to other agencies, and the false teachings of the personnel of such agencies very often constitute a serious menace to the integrity of the Catholic home. Character education is viewed very often as a highly specialized type of animal training; discipline is considered as a form of violence which hinders self-expression and destroys personality; authority is scoffed at as the last refuge of the weakling and the reactionary; innocence is violated and abnormality fostered by blundering attempts to explain the origin of life and the duties of worthy home membership. As one of the community child-training agencies which has taken over many of the functions of the home, the school should be controlled by the Church in rural as well as in urban districts; that is, if we hope to preserve the integrity of the Catholic family.

The constant recurrence of waves of bigotry in America has led many to question the worthwhileness of our entire educational program; that is, insofar as it has failed to curb or temper the spirit of intolerance. It is generally conceded that there is less understanding of the teachings of the Church in rural than in urban districts. This in turn generates lack of sympathy which finds expression in variegated but increasingly distressing forms of intolerance. Most of the intolerance, then, may be traced to a lack of knowledge of what the Church stands for. Catholic rural schools may be used as centers for disseminating information on the teachings of the Church. It is our thesis that the Catholic school makes it possible for the Church to secure a hearing in districts which are overwhelmingly non-Catholic. The significance of the increasing number of non-Catholic children enrolled in Catholic rural schools has escaped notice in some quarters. They serve as ambassadors of good will in non-Catholic homes.

Dignity of Rural Life

Despite our supposedly democratic outlook, class distinctions are being intensified, not diminished. The man who

works with his hands, particularly the tiller of the soil, is viewed as one of God's unfortunates. Here again it is a question of understanding and sympathy, for unless one is inherently possessed of a respect for the dignity of labor, in any form, a twisted outlook develops, which ultimately colors one's concept of social justice. How necessary it is in these days to uphold the dignity of parents and to teach children to honor and obey them. The Church has constantly preached the dignity of labor, thus honoring her Founder, the God-man, who chose to become a carpenter among men. Teachers instilled with the belief that labor is dignified and who hold before children the ideal of the Master, cannot help but rouse in children's minds noble concepts of the status of the tiller of the soil. Such instruction should enable the children of the farmer to make the proper decision when they consider the troublesome question of migration from the farm to the city.

There is a growing belief in this country that the final stages of the battle for the preservation of our present form of government will be fought in the rural districts. Should social unrest grip the farmer he would soon become a prey for the teachings of those who counsel the adoption of revolutionary tactics. How necessary it is then that the positive doctrines of the Church on the Christian reconstruction of the social order should be promulgated in rural districts. Perhaps we cannot hope to do much with the present generation of adults, but there is a great deal that can be done through presenting the clear-cut principles of the papal encyclicals to the coming generation, as represented in the upper grades of our Catholic rural schools at the present moment. The Catholic rural school thus supplies information on the teachings of the Church on social justice.

Teach Co-operation

The competitive spirit has done a great deal of harm in the classroom of the typical American school. Teachers have placed a premium on emulation but it has been emulation of the wrong type. The ruthless teachings of individualists have shaped our educational program much more than most of us are willing to admit. Success in an economic way, regardless of the cost or the means,

*This is a paper read at the National Catholic Rural Life Conference at Fargo, N. Dak., last October.

has only too often been the gospel of the American educator. But in our complex and dynamic civilization a premium is now placed on the spirit of co-operation, since the teachings of the individualists have brought us to a sorry impasse. Communism on the left and Fascism on the right leave us no choice—we are to be forced into the middle of the road. If we are to move down the road toward the goal of a more abundant life, many changes must be made in our present economic system. No matter what the modified system may be called, and there are striking differences of opinion on this point, we can be sure that the efficiency of its operation will depend on the character of the spirit of co-operation displayed by the populace at large. We do not stretch a point when we claim that the only basis for effective co-operative effort is the Christian concept of brotherhood as enunciated by the Church, for it implies that we are all brothers in Christ, obligated to love our neighbors and work for their welfare whether it happens to be social, economic or moral. Training future co-operative producers and consumers is a peculiarly fitting task for the Catholic rural school.

For the first time, in 1936, New York City schools did not have an increase in enrollment in the lower grades. A lower birth rate means fewer school children. A falling birth rate is the accepted thing in our large urban centers. Fortunately, large families are still to be found in rural districts, and it is in the larger families that we find conditions and practices which are bound to develop character of a high order. No community-training agency can satisfactorily take the place of the normal large family as an effective child-training center. Discipline is the order of the day; sacrifice is the accepted thing; love and devotion reign supreme. Rights and duties are recognized and given due place in a well-balanced scheme of life; self-realization is viewed as a menace to family welfare. Ideals and attitudes thus fostered provide a foundation for satisfactory participation in any enterprise, spiritual or temporal. We find this particularly true in the case of rural families insofar as vocations are concerned. The large rural Catholic family is giving priests, Brothers, and Sisters to the Church in ever-increasing numbers. The best educational facilities must be provided by the Church for its future servants; the divine spark must be fanned into a consuming flame. This is, in part at least, the task of the Catholic rural school.

Well-Trained Teachers

It is generally known that the teachers in Catholic rural schools are better trained than the teachers in public rural schools. This is due to the fact that the Sister assigned to the rural school is trained just as long and just as thoroughly as the Sister assigned to the urban school; that is, the training is not modified on the basis of the nature of the future assignment. This is a very cogent reason for the existence of the Catholic rural school, for a high level of the right kind of education guarantees a satisfactory type of leadership for rural districts, thus making it possible for the Church to secure the hearing that she deserves. The Church should capitalize on the advantages gained by her schools through superior teaching personnel.

During the past few decades the state has constantly extended its sphere of influence in the field of education. Plans for the equalization of educational opportunities and the unqualified indorsement of minimum educational programs, even to the point of underwriting the costs for districts unable to do so, have brought about a vexing degree of state control of education on all levels. The further extension of such control would constitute a real menace to Catholic education, for secularized education in its worst form would be the inevitable outcome. In our large cities the standards of the public schools are bound to modify those of the parochial schools, so that ultimately the two systems attain the same degree of instructional efficiency. The requirements for city schools generally are set far in advance of those for rural schools, so state regulations covering minimum educational requirements affect only Catholic rural schools. Complete state control of education would be a disaster, yet such domination is implied in the concept of the totalitarian state. We do not want such domination in this country. But complete control is not gained overnight; it usually is secured through a series of encroachments. Our schools serve as watch towers in rural districts, well-trained directors and teachers sounding the alarm when encroachments by the state endanger educational rights. Such guardians should be able to inform their charges with regard to the dangers of the totalitarian state, and should serve as radiating points of influence in the impending struggle over the issue of the deification of the state. Too many are claiming today that individuals are entitled to an education only if they contribute to the progress and welfare of society. But we are training also for a

society in which membership is everlasting.

Must Have Catholic School

The Catholic parish in any district, urban or rural, wages a losing fight without the support of a Catholic school. Membership dwindles unless the younger generation is persuaded to assume the burden of the cross cheerfully and courageously. In rural districts, where the population is overwhelmingly non-Catholic and mixed marriages are accepted without question, every safeguard should be instituted to preserve the faith of Catholic children. The Catholic rural school is the nursery of Christian teaching, the guardian of those precious souls which Christ thirsts for, which He counsels us as Catholic educators to guide in an endless stream into the corridors of heaven. This is the chief reason why rural America needs the Catholic school.



MODERN FALLACIES

The modern methods of attacking Christianity were nicely exposed by Rev. Cyril F. Meyer, C.M., Ph.D., professor of philosophy at St. Johns University, Brooklyn, in his commencement address at Niagara University. He said to the graduates:

"The world will offer you serious opposition, and its opposition will be intellectual and moral. Intellectually it will attack, with all the argument it can muster, the conclusions you have learned in your lecture rooms especially in your lectures on scholastic philosophy. It will point out to you that the intellectual leaders of our day are not Catholics, that sticking to Christianity is like standing on the deck of a sinking ship. It will try to scare you with important names and famous personages. It will try to make you feel that rejecting the modern evils of birth control, abortion, divorce, and refusing to deny personal freedom and responsibility as well as refusing to accept all the other false conclusions of the modern mind will make you behind the times; that you will be guilty of the egregious blunder of trying to live in a twentieth-century world with a thirteenth-century mind. If you propound social justice set forth by our reigning Pontiff, you will be labeled Communist. If you resent the atheistic platform of Communism, they will label you Fascist. In any event, intellectually the world will try to make you feel that you are out of step with the society in which you live.

"However, if you have studied your philosophy well and sought earnestly to assimilate its truths, I do not fear the result of this conflict which the world will wage against you. Truth is an impregnable fortress against error or half-truth. And intellectual honesty is an antidote against the poison of falsehood.

"There is one way to meet the moral attack of the modern world and that is to lead a supernatural life—to keep in contact with the supernatural—which is only another way of saying be faithful to your reception of the sacraments, especially of penance and Eucharist. If you are not faithful to your duties as Catholics you will be traitors to the training you have received."

Sainthood and Culture

Sister Mary Eunice, O.S.U., Ph. D.

TO THE south of the beautiful Lake of Galilee there lies a slight elevation called from its peculiar form the "Horns of Hattin"; but, because of the memory that lingers about, it is known as the "Mount of the Beatitudes." Nineteen centuries ago, hundreds of eager men and women gathered there to learn of Him who spoke as never man had spoken. When He had looked out over that multitude, the great Heart of Christ embraced the longing and the need of every soul, until moved with pitying love He cried, "Be ye, therefore, perfect as also your heavenly Father is perfect" (Matt. 5:48). Echoing down the ages, that gentle command has been, at once, the soul of true culture and the cause of sainthood; for He who made the soul of man with its yearnings and its powers understood, when He spoke, the intimate relation which exists between culture, the soul's appreciation of the "beauty ever ancient, ever new," and sanctity, the soul's expression of that beauty.

This interpretation may seem to embrace only the spiritual signification of culture, and but one phase of its pursuit; however, reflection will prove that it includes all other aspects of culture, and every degree of goodness. Let us consider the accepted standards of culture and the ordinary conceptions of sanctity, that we may understand the relations which bind them together.

In order to realize that culture is directly or indirectly man's admiration of his God, it may be necessary to define the terms. Culture is a "true and just appreciation of the beautiful in the physical, mental, moral and spiritual life." In the physical world "the varied beauty of hill, dale, and sunlit sea" is the handiwork of a divine Artist, and, reflecting His beauty, is the object of loving admiration to His friends. The beauty of the mental life, of an Aristotle or a Thomas Aquinas, arouses a wondering awe, like that which filled the great queen when she stood before Solomon; yet understanding is one of the three powers of the soul, and the soul is "the breath of God." Moreover, all men, without reference to their own conduct, give testimony to the beauty of the truly moral life, and the songs of our greatest poets have celebrated heroic moral actions. But morality, as we understand it, is the conformity of an action to the law given by God; hence morality owes

EDITOR'S NOTE. All Catholic educators will agree with what Sister M. Eunice says about the association of holiness and culture. Catholic education is peculiarly interested in promoting the one for the sake of the other. The two are inseparable. Perhaps when Humanism leaves its "halfway house" it will transform culture into holiness and ultimately into sainthood.

its beauty to the fact that it follows the divine order. Again, one who learned of God has told us that the vision of a human soul clothed with sanctifying grace would be so fair a sight that the eye of man could not behold it. Now, when that soul came forth from the hand of God, it was the result of His decree, "Let us make man according to our image" and thus the splendor of the soul in grace is a ray of that beauty which in its perfection is God. May we not say, then, that all beauty is of God, in its kind, and degree sharing in the perfection of the Heavenly Father, and that all appreciation of beauty is admiration of God?

It has been a general experience that admiration leads to imitation, and imitation of God is sanctity. "Be ye, therefore, perfect as also your heavenly Father is perfect." This brings us to the conclusion that sainthood is impossible without culture; so impossible, that if ordinary means of acquiring it be wanting, the gifts and fruits of the Holy Spirit will supply it. Even a very general knowledge of the lives of those who have attained sainthood will convince one that sanctity is the flower of culture. There have been souls whose perfection has been so purely the special work of "the Spirit of Love" that all inquiry into the nature of their culture would seem profanity. From the moment of her conception the soul of Mary was so perfect a reflection of God's Beauty that she was even then "full of grace." How shall we dare to speak of her power of appreciating beauty when she was the tabernacle of Him who was the "splendor of the Father," and the most beautiful of the sons of men? Ordinarily, however, sanctity is a gradual process; for this reason, we may affirm that those who possess what may be termed natural culture, or an appreciation of the beautiful without a *consciousness* of the supernatural, must possess a fund of natural goodness. From this culture acquired by

education and acquainted with the beautiful in art and literature, souls are often led on to supernatural culture, and finally, to sainthood.

Therefore, in the saints we expect and find a deep appreciation of the beautiful in nature, and in the mental and moral life. Let one who doubts read "The Hymn to the Sun," in which the gentle St. Francis calls upon all creatures to praise God; let him behold a St. Theresa raised into ecstasy upon the sight of a rose, or the delight of "The Little Flower," of our own day, when her "Divine Love" sent her snow.

But here it may be well to consider an objection often raised. Many of the saints have been indifferent, indeed often hostile, to natural beauty. This may, perhaps, have proceeded from one or the other of two causes; the first of which may be explained by an example. To a tourist, enthusiastically praising the glories of the Alps, an ancient monk replied: "I did not come here to look upon mountains." Can they who gaze upon the sun perceive a candlelight? The second cause may be a natural fear lest sensible beauty, especially human sensible beauty, might lead away from the contemplation of divine Beauty. The very word *sanctity* supposes a deep appreciation of moral beauty. Have not all the saints looked and made their lives like the model shown to them upon the mountain, where, in the very "triumph of failure," the "Man of Sorrows" gave up His life for His friends? And because Calvary is earth's trysting place with the divine, they who went there to look upon the perfection of moral beauty beheld the revelation of supernatural beauty. This beauty, thus seen and known, kindled the fire of a *love* which is the *secret* of all holiness. What wonder that St. Augustine's plaintive words have echoed down the ages: "O Beauty, ever ancient and ever new, too late have I known Thee, too little have I loved Thee!" What wonder that a Vincent de Paul, a Francis Xavier, and a Bernard have moved the world with a love that was mighty enough to lead thousands to God.

Here in this valley of tears, the saints have seen darkly, as through a veil, the Beauty which, having seen, they needs must love; but "dissolved and with Christ," they will adore forever before the throne of Divine Beauty, to which culture has led them.

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Safety as Seen from the Parochial School

It would seem that the very atmosphere of a well-conducted parochial school makes for that considerateness and caution which contemplates the safety and rights of persons and property. The influences which radiate from the classroom preceptors tend to quicken the conscience and to stimulate the moral side of human contacts and relations.

But in a day of rush and excitement man becomes oblivious to some of the equities and rights of his fellow men. He makes light of the thought that he may endanger the safety and well being of his neighbor. He forgets that while he looks after his own safety, that he has an obligation of contributing to the safety and well being of others.

The administrators of a school plant are primarily obligated to see to it that the equipment will not endanger the lives of those who spend a great portion of their time therein. But the obligation to promote safety extends to the classroom instructor as well. In fact, it embraces the entire pupil constituency. Finally, all persons exposed to danger must exercise that caution which makes for safety.

A writer on the subject recently said: "Only through preparation to meet unforeseen emergencies is immunity from accidents assured. Because children of elementary-school age are curious, they go where they should not go, and try what they should not try. Through safety instruction children should be taught to discriminate between what is safe and what is dangerous."

There are many hazards in a day's travel between the school grounds and the home. In a day when street traffic resorts to reckless speed and a criminal disregard for the safety of the pedestrian, it becomes doubly necessary to guide and direct children in the direction of caution and care.

The loss of lives of school children in this country, due to traffic accidents, runs into alarming figures. At the same time, it may be stated that the efforts exerted on the part of the school authorities in recent years, has made a perceptible

reduction in the annual toll of street fatalities as applied to school children.

These efforts have not only included the distribution of safety literature, and lectures on the subject by those in authority, but also frequent exhortations and daily watchfulness of classroom teachers. The latter are in a position daily to caution the pupil against dangerous street crossings, against conduct that will expose them and their associates to needless hazard. It has been found practical to assign some one teacher to the promotion of public safety.

Again, the pupils may be of mutual assistance. The older pupil should have a watchful eye on the smaller pupils. The big boy who is chosen as the captain of a safety patrol may render a valuable service. Thus the cadet system has its merits. Wherever employed in congested districts it has demonstrated its utility. In some communities the police will afford protection at busy street crossings if asked to do so.

All efforts to safeguard children against traffic accidents require that those in charge of the schools and school children must recognize the traffic dangers of a modern day and employ all reasonable expedients to guard their charges against them.

Catholic Public Schools

The Institute of Catholic Educational Research of Fordham University has just published a study of "Catholic Public Schools in the United States" by James T. Cronin and Francis T. Donahue. This is a study based on questionnaires and presented in statistical form. It is an excellent introduction to the study of this problem.

There are a number of schools which are administered under co-operative arrangements between church and public authorities. It is to these jointly administered schools that the name of "Catholic public schools" is given. There are some 340 elementary and secondary schools of this type in the United States—of which the vast majority are elementary schools. In this study, information from 140 of these Catholic public schools is given.

We cannot review here the data of this report, but it will be interesting to present the opinions given by various authorities in these Catholic public schools. To the question, "What are the chief advantages of the present arrangements?" the following opinions were given:

Number of Opinions	Advantages
103	Financial advantages to the parish.
22	Improved facilities for religious instruction.
11	Better-trained teachers and better teaching.
10	Free books and transportation.
8	Increased salaries for teachers.
6	Better school buildings and equipment.

To the question, "What are the chief disadvantages of the present arrangement?" the following opinions were given:

Number of Opinions	Disadvantages
22	Limitations on religious instruction.
18	Lack of general control and supervision by diocese and parish.
17	Lack of church control over textbooks.
16	Uncertainty as to permanence of arrangement.
3	Catholic education without sacrifice is not appreciated.
2	Excessive need for caution in school administration.
2	Resulting lack of a "sound Catholic spirit" in pupils.

These opinions are given merely to introduce this subject. While the history of one of these schools goes back to 1834, they have developed principally since 1900, and with great acceleration, relatively speaking, since 1925. These are really experimental schools, in co-operative or joint arrangements and may help throw light on two major aspects of the financing problems of Catholic schools, (1) the adequacy of particular parishes to support Catholic schools, and (2) the possibility of public support or public contributions to Catholic schools.

The Small Public High Schools

The most recent Biennial Survey of Education (1932-34) on Public High Schools gives some interesting facts about the size of high schools.

There are 24,714 public high schools listed in the files of public high schools.

Of the 23,614 schools reporting, 332 have less than 10 pupils. These are eliminated from the general statistics.

Of the 23,213 high schools reporting, having ten or more students, 1,470 have from 10 to 24 students, and 3,139 have from 25 to 40 students.

Of the 6,639 reorganized high schools included in the above figures, only 24 schools have from 10 to 24 students, and only 202 have from 25 to 49 students.

If we look over these figures for past bienniums, we will notice that schools with from 10 to 49 students are becoming relatively fewer. In 1926 this number was 32.4 per cent of the total reporting, in 1930 it went down to 26.7 per cent, and in the current tabulation (1934) it is 19.9 per cent.

The proportion of schools in the next group, 50 to 99, has remained relatively stationary.

As a bit of further information, there are 40 public schools with more than 5,000 students, and of this number, 3 have more than 10,000, and the highest, De Witt Clinton (New York City) has 13,374 students. These schools are located principally in New York City (32) and in Chicago (5).

Our present interest is in the tendency of the smallest high schools to decrease in proportion to the whole. This is undoubtedly due to the fact that a real secondary education with its range of subjects, with its alternatives in language, in the natural sciences, and in the social sciences, with its consideration for individual students, needs a larger student body than fifty to offer such a program. The engagement of well-trained teachers at living wages, and the amount of equipment and apparatus necessary makes high-school education costly. It is this fact that will very likely tend to accentuate the tendencies which are evident in the statistics.

Perhaps these tendencies have some significance for the organization of Catholic high schools, particularly in the smaller cities and in rural areas.

Two Good Signs

There have occurred recently two good signs regarding Catholic higher education.

One was the announcement by President Gannon of Fordham University of the limitation of the number of students admitted to Fordham in order that the university may render a more distinctive educational service.

The other was the inventory by the Catholic University of its deficiency in equipment and personnel. We read, for example, in the May 1937 number of the *Catholic University Bulletin* the following:

"Not only is the University handicapped by lack of equipment in the physical sciences, but in this day when the social

sciences require calculating machines, maps, and a service of information, advanced work in those fields can not be done without greater appropriation of funds."

Both of these statements are an indication of a self-scrutiny and a searching of hearts that would be well for every Catholic college—and every other type of college and university, too—to follow. It is an essential of good administration. It is an essential basis for public confidence in the institution. It is the necessary preliminary of intelligent planning and a constructive program. It may even lead to substantial contributions to support such frank statements of needs.

Teaching the Lord's Prayer

The place is a class in the teaching of religion in a Catholic summer school. A Sister is telling of her teaching experience in an early grade. She has taught the children the "Our Father" and has frequently recurred to it. The reaction of a child is why do we always have to come back to that and repeat it.

To that child the "Our Father" was just another piece of memory work. He knew it, so why bother repeating it every day. He had learned some other things. He knew them and was not asked always to be repeating them. The child had gotten the impression that the memorization of the "Our Father" was no different from the memorization of any other piece of knowledge or series of words.

The discussion brought out that a very happy connection might be made between the teacher's practice of teaching the children to make little prayers of their own to God. In these little prayers they addressed God reverently as "Good God," and then in simple language expressed their praise, or thanks, or adoration, or atonement, even though they did not know these words.

The children had gotten the idea in their own practice what a prayer to God is. How real it was to them! How they lifted their hearts up to God! They were then told that when Christ was on earth he prayed to God, and told men how they should pray. We call the prayer which Christ told us to use "The Lord's Prayer." Sometimes we call it from the first words, the "Our Father." Then followed an analysis of the address to the Father and of the petitions, which we need not repeat here.

In this way the child knew from the very beginning that the "Our Father" was a prayer; it was the Lord's prayer; it was not merely another piece of secular knowledge. In such a procedure in the early grades there is an illustration of what is one of the great needs of catechetical instruction—the need for psychologizing it—a need to which we shall frequently refer—is shown.

Let Us Re-Examine Our Colleges

As a writer in one of the lay magazines suggests, it would be well for each college to re-examine every change in the past ten years in the light of its particular tradition and contribution.

This is an excellent proposal for the Catholic college—and perhaps for our secondary schools as well. As a basis for it the Catholic college should definitely formulate its educational aim in the light of its history and of the contemporary scene.

With this *clear* formulation of its aim, it should examine every change in courses, new courses, new textbooks, new requirements, to determine whether the college was merely following the dominant fashion, or otherwise.

Prove everything; hold fast to that which is good!

The Liturgical Year

Rev. P. Henry, S.M.

SUNDAYS AFTER PENTECOST

ELEVENTH SUNDAY—Epistle (1 Cor. 15): "I have made known unto you the Gospel . . ." proclaims that our faith, as taught by the Church, is founded on God's authority. Gospel (Mark 7) is the story of the deaf and dumb on the coast of Decapolis, healed by our Lord: "Ephpheta." It contains a reference to unbelief and hardness of heart, as well as a statement regarding sorrowful sincerity in confession. St. Augustine finds in the words of the multitude: "He hath done all things well," a reproof of the laziness of Christians in the service of God: pagans praise our Lord, believers are neglectful of their duties.

Twelfth Sunday—Epistle (2 Cor. 3) refers to the glory of our faith and of our Church, in comparison with the Old Law: "Our sufficiency is from God. . . . The letter killeth, but the spirit quickeneth." The Gospel (Luke 10) opens up many lines of thought: the glory of our faith and of our Church, "Blessed are the eyes that see the things which you see"; the spirit of the New Law; i.e., charity: "Who is my neighbor?" The story of the Samaritan follows.

Thirteenth Sunday—Epistle (Gal. 3) refers once more to the superiority of the Church to the Mosaic dispensation: the law "was set because of transgressions," and to the Mediator now standing between God and ourselves. Gospel (Luke 17): the ten lepers, all are healed, only one returns thanks, and this one a Samaritan: God may at times defer the granting of His gifts for a little while. Many of the Fathers see in the person of the Samaritan an image of the Gentiles, who received the good tidings of the Gospel with greater appreciation than the Jews. This Gospel contains an indirect reference to the sacrament of penance; leprosy is an image of sin; just as the lepers had to go and show themselves to the priests, so also must the sinner open up his soul in the sacred tribunal. God does not choose to forgive sins directly, but wishes to use the ministry of His priests.

Fourteenth Sunday—Epistle (Gal. 5) is a general warning against all kinds of mortal sin, mentioned by name: "The works of the flesh are manifest, which are . . . ; they who do such things shall not obtain the kingdom of God." Various Christian virtues are also mentioned. "Brethren, walk in the spirit and you shall not fulfill the lusts of the flesh. . . . They that are Christ's have crucified their flesh with the vices and concupiscences." The Gospel (Matt. 6) is the Gospel of the two masters: "No man can serve two masters. . . . You cannot serve God and mammon." We must not be oversolicitous for worldly things, even for the necessities of life. "Your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice."

Fifteenth Sunday—Epistle (Gal. 5) refers to many Christian duties: "If we live in the Spirit, let us also walk in the Spirit," and cautions us against vainglory, the source of many evils: "Bear ye one another's burdens. . . . God is not mocked. . . . What things a man shall sow, those also shall he reap." We have the Gospel story of the widow of Naim (Luke 7): The result of the miracle was this "there came a fear on them all; and they glorified God." God is jealous of His own glory; what have we that we have not received?

Sixteenth Sunday—Epistle (Eph. 3): "I pray you not to faint at my tribulations for you . . ." draws our attention to the need of crosses and tribulations to obtain from God the conversion of the sinner to the mysterious ways of God, and to the love of Christ surpassing all understanding. The Gospel (Luke 14) places before us Jesus in the house of the Pharisee. It teaches us that charity toward our neighbor is preferable to many observances, otherwise most respectable. We find in it a condemnation of hypocrisy, and of worldly ambition. People standing on their dignity are often lacking in dignity.

Seventeenth Sunday—Epistle (Eph. 4) contains the Christian motto: "One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God. . . ." The Gospel (Matt. 22) reminds us not only of the first and greatest commandment, but also of the second which "is like to this: Thou shalt love thy neighbor as thyself."

Ember Days occur about this time, falling on the Wednesday, Friday, and Saturday following the Feast of the Exaltation of the Cross, September 14.

Eighteenth Sunday—The Epistle (1 Cor. 1) is similar in tone to the Epistles of the two previous Sundays; an exhortation to a thorough Christian life. It ends with a note of hope: God "will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ." In the Gospel (Matt. 9) Jesus claims for Himself the divine power of forgiving sins, and proves the truth of His statement by healing the man sick of the palsy: "Arise, take up thy bed, and go into thy house."

Nineteenth Sunday—Epistle (Eph. 4) directs Christians to "put on the new man, who according to God is created in justice and holiness of truth," and warns them against many pitfalls, particularly against anger: "Let not the sun go down upon your anger." The Gospel (Matt. 22) gives us the parable of the marriage feast and of the marriage garment. It is understood by some as applying to the virtue of faith, to the call to the one true Church, and to the need of being one of her worthy children. Others like to find in it a call to Holy Communion to be received worthily. The penalty for remaining outside the Church through one's fault, and for receiving Holy Communion unworthily is the same: "exterior darkness . . . weeping and gnashing of teeth. For many are called, but few are chosen." Others, rightly or wrongly, apply the parable to the small number of the elect.

Twentieth Sunday—Epistle (Eph. 5): "Walk circumspectly, not as unwise, but as wise . . . be not drunk with wine, wherein is luxury," is against drunkenness and impurity, and contains a call to prayer. Gospel (John 4) tells us the request of the ruler whose son was sick at Capharnaum, and gives us the answer of Jesus: "Unless you see signs and wonders, you believe not." The lesson is that the Scriptures, the Church, and the Moral law are sufficient motives for faith; miracles are not required.

Mission Sunday—Through a decree of August 30, 1934, the second last Sunday in October became "Mission Sunday." The purpose of this Sunday is to pray in order to hasten the extension of the kingdom of Christ on earth, and this chiefly among pagan nations, it is also to collect offerings to support missionary undertakings. A plenary indulgence is granted on that Sunday to those who receive Holy Communion and pray for the missions.

Twenty-first Sunday—The Epistle (Eph. 6) describes the armor of God which we must put on "to be able to stand against the deceits of the devil." The Gospel (Matt. 18) places before us the master and his two servants, one of whom owes his master ten thousand talents, and the other owes his fellow servant only a few pence. The lesson is that we should learn to forgive injuries if we want to have our sins forgiven us.

Twenty-second Sunday—Epistle (Phil. 1): "He who has begun a good work in you, will perfect it . . ." teaches confidence and hope in God, as well as the need of perseverance. The Gospel (Matt. 22): "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's," teaches loyalty to civil authority. However, if the state encroaches on the rights of God, of the Church, and of conscience, the rights of God must prevail.

Twenty-third Sunday—Epistle (Phil. 3): "Be followers of Me . . ." contains the condemnation of those "who mind earthly things" and the statement that "our conversation is in heaven." It warns us against many dangers, and draws our thoughts heaven-

ward. The Gospel (Matt. 9) by means of a certain ruler, his dead daughter, and the minstrels, together with the woman troubled with an issue of blood, teaches once again perfect confidence in God, a virtue in which so many are lacking nowadays.

Twenty-fourth Sunday—Epistle (Col. 1): "Walk worthy of God . . . fruitful in every good work . . . patient . . . long suffering with joy . . . giving thanks . . ." is a summary of what Christian life really is. Gospel (Matt. 24): "When you shall see the abomination of desolation . . . His angels with a trumpet and a great voice . . ." refers to the end of the world. "This generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away."

Some may be impressed by one Epistle or Gospel, others by another. The lessons are many and various: "Forgive and you shall be forgiven," first Sunday; "Wonder not if the world hate

you," second Sunday; "The sufferings of this world are not worthy to be compared to the glory to come," fourth Sunday; "Beware of false prophets," seventh Sunday; The parable of the unjust steward, eighth Sunday; The time of God's visitation, ninth Sunday; The deaf and dumb devil, eleventh Sunday; The good Samaritan: "Who is my neighbor?" twelfth Sunday; Christ our mediator and the ten lepers, thirteenth Sunday; "No man can serve two masters," fourteenth Sunday; "Render to Caesar . . ." twenty-second Sunday; The end of the world, twenty-fourth Sunday.

However varied they are, the main lesson is stressed in one way or in another in each of these Epistles and Gospels. That lesson is: "Loving obedience to the eternal God." Such was the life of Jesus at Nazareth: "He was obedient to them" for His Father's sake, and He was obedient to His Father unto death, even "the death of the cross."

Riddles — Can the Teacher of English Afford to Compromise?

Sister Leo Gonzaga, S.C. of L.

In November, 1933, in its Starbeams Column, the *Kansas City Star* reprinted from the *Commonweal* Sister M. Madeleva's poem *Riddles One, Two, Three*. A non-Catholic woman read it, then reread it, and finally tore it from the paper and mailed it to her daughter, a convert, and at the time a student in a Catholic boarding school. The daughter, more nonplussed than her mother took the poem to her instructor who wrote a careful interpretation of it, and the daughter mailed both poem and interpretation to her mother, who was satisfied that there was some sense in the lines after all. That incident suggests the question: Is it possible for the teacher of English to compromise? to break away from the formal outline of courses and take "time off" to do that which is of immediate interest and concern to her students? This instructor did take "time off." Hectographed copies of the poem were distributed to the members of the composition class; the situation was explained, and each of them asked to write an interpretation which would satisfy the inquirer. What happened? Just this. They all went to work to find out why the poem was called *Riddles*. This of course entailed a review of Anglo-Saxon verse forms. Then for the first time they were introduced to the *Concordance of the Bible*—they really learned that there was such an aid, and actually used it.¹ Identifying the allusions was in itself a worth-while lesson, but it took time. The writing of the interpretation took more time, but both the instructor and students felt it was worth while, and certainly time well spent. Here is an excerpt from one paper:

Love Poem

Riddles One, Two, Three is more than a love poem, of a deeply passionate soul—it tells us something of the character of the author. She has a beautiful spiritual nature combined with an extraordinary mind. She is a woman who is living her inspiration—we all know Sister Madeleva. From her love of the Bible, especially of the lyrical psalms of David, results a piece of writing surprisingly like the psalms themselves. . . .

¹Verbal Concordance of the New Testament, Rheims Version, by Rev. Newton Thomson, S.T.D., and Strong's Concordance of the King James Version (which they used at the city library).

The extreme restraint and concentration of the poem make it seem at times paradoxical, and because of the numerous Biblical allusions, much of it is at first unintelligible to the average reader, but the artistry, the beauty of expression, the exquisite word choice make it pleasurable to the reader. One delights in its heights, while still feeling their inaccessibility. As we interpret it, the poem unfolds before us as an inexhaustible treasure, each word is a well of its own. Sister Madeleva has written of her soul-suffusing Love—the greatest Lover of all, the Lord Jesus Christ!

Each line is packed with meaning so we shall take them one by one. The infinite wisdom of God is established in these few words:

"My Lover is a fool more wise than Solomon." The inconceivableness of the extent of God's wisdom is forcibly brought home when one realizes that even were God a fool (alluding to Herod clothing infinite wisdom in the person of Christ, in the garment of a fool) compared to His real intelligence and wisdom, He still would be infinitely wiser than the wisest of all earthly men.

And so through the exquisite poem the students interpreted each allusion, and bit by bit revealed the innate beauty of these lines.

Here is another interpretation of the poem and its title: The title is evidently borrowed from the Anglo-Saxon *Riddles* (a form or "type" of poetry popular in the Anglo-Saxon and Medieval literature of England, and attributed to Cynewulf). Cynewulf doubtless found his title in Ezekiel 17:1, 2:

Son of man, put forth a riddle, and speak a parable unto the house of Israel.

The five quatrains are literally packed with allusions to Biblical references to Christ—obviously the *Lover* of a nun consecrated, by her three vows, to the service of Christ. In the first stanza, "My lover is a fool" alludes to the clothing of Christ with the white robe (symbolic of a fool) in the court of Herod, because the Son of God refused to speak to the profligate king. The comparison of Christ with Solomon, "the wisest man that ever lived" needs no further elucidation. "A bird that flies into the sun" probably refers to the Ascension of Christ.

In stanza two, "a lighted lamp" alludes to the passage "I am the way, the truth, and the light" as well as to many other passages which

refer to Christ as "the light." Matthew 25, "At midnight there was a cry heard" suggested the line "a midnight cry." "A mortal worm" alludes to the words "I am a worm and no man"; "who died to prove He could not die" refers to the Crucifixion, and the consequent Resurrection. Without the human death Christ could not have proved that He had the power to rise again from the dead. "The cedar tree with branches spread" also refers to the Crucifixion, but more especially to the cross itself—and the God-man with outstretched arms upon it! The cedar tree because of its strength, scent, power, etc., is always used symbolically in Scripture. "A sweet and bitter fruit is He" may refer to the institution of the Holy Eucharist through which Christ designed to be forever with us as our food in joy and in sorrow; in health and in sickness.

In stanza four, "quiet rain" refers to the calmness and peace with which the Spirit of Christ inebriates the soul; "falling on fleece"—directly to the passage concerning Gideon's fleece—but indirectly to the numerous Biblical passages in which Christ is symbolically represented as a lamb. In "My lover is or endless pain or peace" we read of eternal happiness in the Presence of Christ, or eternal grief and pain because of the loss of the Beatific Vision. The blessed will enjoy Him forever in heaven; the condemned curse Him in endless misery. The lines "an instinctive mole, Breaking the clod" may also refer to the Resurrection. Christ as God could no more remain buried in a tomb than the "instinctive mole" could refrain from "breaking the clod," "My love is a thief" alludes to Christ's own words (Matt. 12) "I will come like a thief in the night" as He describes the coming of death. "Who stole the Name of God" perhaps refers to the different implications put upon Christ by Scribes, Pharisees, and Jews in general. In concentration, the poem is powerful. In fact the concentration is so great that it is difficult to interpret all that Sister intended and did express. The influence of Anglo-Saxon literature is evident, and the author very cleverly used the old form to present to a skeptical world her *Lover*. Apparently she was very successful—and probably that is the reason the *Literary Digest* and the *Kansas City Star* as well as the *Commonweal* printed it.

Practical Aids for the Teacher

Outline for Study of Father Marquette

Sister M. Gabriel, O.P.

EDITOR'S NOTE. In commemoration of the 300th anniversary of the birth of Father James Marquette, Congress requested the president "to issue a proclamation calling upon all officials of the government to display the flag on government buildings on June 1, 1937, and inviting the people to observe the day and the anniversary year in schools . . . with appropriate ceremonies." Sister Gabriel's outline will help you to organize a school project.

All of Father James Marquette's biographers have given to his life the atmosphere of romance. His courage, self-devotion, enthusiasm, ambition, ardor and zeal keep the reader in ascending admiration. Assignments from these biographies will be worked out with delight.

A Tercentenary Exhibit

Themes with artistic covers, maps, pictures, and souvenirs. The following topics are suggested: Vocation of Jacques Marquette; The Promise of Martyrdom; What Hope of Success?

POINTS: Father Marquette's acquaintance with conditions prevailing in New France. The *Jesuit Relations* published annually in Paris, widely read and discussed. Extermination of the first Jesuit missions. The eight Jesuit martyrs, now canonized. The prospect of greatest hardships, starvation, captivity with all its horrors and the torturing to death. Climate, privations, isolation, and barbaric conditions. Hostilities: Spain's jealousy of power and possession. England's religious antagonism. The privilege of being chosen for the missions. Special talents required. Preparatory studies. Apprenticeship.

Among the Indians — Encouragement and Discouragement

POINTS: Missions — Three Rivers, Sault St. Marie, La Pointe du St. Esprit, Point St. Ignace, St. Francis Xavier, Chicago, and the Immaculate Conception of the "Kaskaskia." Indians — Episodes. Occupation of the missionary: Study of languages, character and customs of the Indians. Scientific discoveries. Special interest in topography. Father Marquette's love for the Indians. Interest in nature. The Happy Life of Father Marquette:

In his "Journal" and "Relations" Father Marquette speaks only of his joys, not his sufferings. His tranquillity.

The Mississippi Corridor — God's New Kingdom

POINTS: The dangers of the undertaking. Importance of the discovery to ascertain the length and width of the continent, navigability of the river, its importance as a commercial route. Natural resources. Maps and descriptions.

Voyage and Discovery

POINTS: Preparation for the journey. Members of the party. Route. Progress by day and night. Formidable tales and rumors. Indians

encountered. Episodes. Reasons for not descending to the mouth. The return journey.

Apostle of the Illinois — "An Angel from Heaven" Mission of the Immaculate Conception, Kaskaskia

POINTS: Special study of the language, history, customs, traits and intelligence of the Illinois Indians. Father Marquette's preference for this nation. Invitations sent him by chiefs of the Illinois. Journey to the Illinois country. Detained at Chicago. Received as an "angel from heaven." The Great Council. Ovation of his departure. Pierre and Jacques.

Death of Father Marquette — A Story of Devotion

POINTS: Comparable to that of St. Francis Xavier. The faithful record of his last days. The bivouacs. Description of the location of his grave. The burial. Miracles. Legends. Disinterment. Pageantry of his second funeral. Preservation of his relics.

Father Marquette in Art

POINTS: Oil portrait (artist unknown) discovered in Montreal in 1897, reputed to be of Father Marquette: the frontispiece of *Father Marquette* by Reuben Gold Thwaites. The Trentanove statue of Father Marquette in Statuary Hall, Washington, D. C. Lamprecht's painting of Marquette's meeting with the Miami Indians on Lake Winnebago. Represented scenes from Father Marquette's voyage along the Mississippi of the glass frieze in Marquette Building, Chicago. Stained-glass window in Memorial Hall, Harvard University. The statue unveiled at Laon, France, June 1, 1937. (President Roosevelt and the United States Congress proclaimed this day as a memorial to Father Marquette.) Discussion of the contracts of artists' representations.

ASSIGNMENTS FOR SCHOOL-ROOM DRAMAS

Never Before

SOURCE: Father Marquette's Journal.

SUGGESTIONS: *Hiawatha's Departure*.

Vision and Accomplishment.

SCENE: Point St. Ignace. Arrival of Louis Joliet. Preparation for the journey. Departure.

SCENE: St. Francis Xavier's Mission. Marquette-Joliet Party welcomed after their successful journey of discovery.

Onward Ever Onward

SCENE: At the mouth of the Menominee River. The Indians account of the horrors they are sure to meet if they venture on the Mississippi. Father Marquette remains undaunted. He addresses Joliet and their five men to place full confidence in the protection of the Immaculate Conception. All are inspired with joy.

The Calumet

SCENE: Mouth of the Arkansas. An excited crowd of Indians with bows strung and notched arrows waiting for the war-whoop signal for immediate action. Father Marquette holds up the calumet. Elders arrive and calm

the warriors. One Indian knows a little Illinois and becomes the interpreter. The exploring party are invited to a feast of fish and sagamite. Through the interpreter Father Marquette teaches Christianity.

Apostles of the Peace of Christ

SCENE: Statuary Hall. A veiled statue with two guards. A crowd of admirers and antagonists who have come for the unveiling. Their speeches demonstrate the bigotry rampant over the United States opposing Wisconsin's choice of Marquette for her place in Statuary Hall. Crowd dispersed authoritatively. A character in costume to represent Wisconsin gives a eulogy of Father Marquette.

Tribute of a Continent

SCENE: United States Senate, March 19, 1896. Vice-President Adlai E. Stevenson, presiding. Senators: William F. Vilas, Wisconsin; John L. Mitchell, Wisconsin; John M. Palmer, Illinois; James H. Kyle, South Dakota. (Extracts from their speeches, given in full in *Congressional Record*, April 29, 1896.)

"The West Will Build His Monument"

PAGEANT: Characters represent — George Bancroft. Marquette University. Marquette Building, Chicago. Pere Marquette Railway System, Marquette (City — summer resort). The two counties, four towns, and river also represented. The states that honor Father Marquette as "our own pioneer."

NOTE: On Sunday, May 30, 1937, a pilgrimage of faculty and students of Marquette University, Milwaukee, placed a wreath on the cross which this school had erected on the spot where Father Marquette died at Ludington, Michigan. High Mass was celebrated by Rev. Raphael C. McCarthy, S.J., president of Marquette University and a sermon was preached by Rev. Raphael N. Hamilton, S.J.

The teacher may adjust these assignments to suit the ability of her pupils. Biographies of Father Marquette are obtainable at the public library. Even the juvenile department has good material on the subject. The school library may have *Mississippi's Blackrobe* by Neil Boyton, S.J.

PRIMARY GRADES

The Four Gifts

Miss Repplier says that Father Marquette, and other missionaries so frequently mention the giving of gifts to the Indians but do not satisfy our curiosity by telling us what these gifts were. Certainly there is great requirement for imagination in the following, from Father Marquette's *Journal*:

"According to custom, I now made them (the Illinois Indians) four presents, each of which had a special significance. By the first present I gave them to understand that we were making friendly journeys to visit all the tribes who dwell along the river down to the sea. By the second I told them that the God Who created them had had mercy on them and wished that all their people should know Him; that He had sent me amongst them for this purpose, and that it now rested with them to hear and obey. In giving the third present, I explained that the Governor of Canada sent them word that it was he who had made peace everywhere, and had conquered the Iroquois. Finally, when giving the fourth present, we

begged of them to tell us all they knew of the river and of the people through whose territories we should pass on our journey."

The children should learn about the gifts usually given to the Indians: tools, weapons, dress stuffs, gun powder, food, but especially long strings of beads.

On this occasion the articles must have been small, as Father Marquette and Louis Joliet had walked six miles. Moreover they had not prepared themselves to meet this friendly tribe of Indians into whose villages their investigations had led them.

An Indian Chief presented Father Marquette with his little son, saying, "I give him to you that you may understand my heart." This boy must have accompanied Father Marquette to Green Bay. It was probably this boy that Joliet had with him in his canoe when

it upset in the La Chine Rapids, just above Montreal, and, with the entire crew, lost his life. This story is interesting to small children.

The value of one soul can be impressed upon the child's mind by the words of Father Marquette: "If this journey on the Mississippi resulted in the salvation of only one soul I should consider this a rich reward for all my labors." The baptism of a dying child was to Father Marquette "a marvelous Providence of God!"

The story of the manitous, Indian gods, on the "Picture Rocks" which so affrighted Father Marquette and his companions will entertain the children like a fairy tale.

Through stories of Father Marquette the children can be taught devotion to the Immaculate Conception.

Five Questions About Spelling

Clifford Woody*

In the following paragraphs several of the questions most frequently asked with regard to the teaching of spelling are answered in the light of available evidence or, when that is insufficient, psychological principles and modern emphases.

1. Should Formal Instruction in Spelling Be Introduced in Grade I?

Probably not. There is little evidence bearing directly on this problem. However, it is one of the important problems which primary teachers face. The position of the writer on the question of the introduction of formal instruction in this field is quite similar to his position in the field of arithmetic; i.e., postponement as long as possible. This will usually mean until the second year of school. With modern methods of teaching reading, knowledge of how to spell is not essential to the early mastery of that process. Thus, there is no need for emphasis on spelling as an aid to reading. However, the needs for spelling arise when the child has occasion for writing or when he begins the process of word analysis. There may be occasions in Grade I when the children will desire to write letters or invitations, to make records of activities, or to make labels; but usually the teacher and pupils prepare these materials co-operatively, with the teacher assuming the major responsibility for correct spelling, such words as needed being spelled incidentally without special effort to attain mastery. The principle involved in determining the time for the formal introduction of spelling is to teach the spelling of words incidentally until the child manifests a continuous need for word analysis or for the expression of thought in writing.

2. Should Spelling in the Primary Grades Be Emphasized as a Special Subject?

Probably not. Again no definite experimental evidence is at hand. However, the modern emphasis on the child's experience as the integrating center of instruction suggests that spelling as such should be an outgrowth of the activities under consideration. Thus spelling is but another aspect of the things to be done to achieve a given purpose. In written expression, which records an experience, a construction activity, or a visit to a museum or park, there is need for spelling either on the part of the teacher or pupil. In other words,

*Reprinted from University of Michigan, School of Education Bulletin.

spelling is an integral part of written expression and should be closely integrated with instruction in that field. Likewise spelling and word analysis and phonetics in reading are closely related. The relationships between spelling and language and reading are so close that in many school systems the term "word study" has been substituted for that of spelling and is considered as a fundamental aspect of written expression.

3. Should Words for the Spelling Lesson Be Selected from the Assignments in Other Subjects?

Not as a rule. The primary purpose of spelling is to teach the proper letter sequence of those words most commonly used for the expression of thought in writing. Investigations reveal that an individual has four different vocabularies: the vocabulary he uses in speaking, the vocabulary he understands when spoken to, the vocabulary he understands when reading, and the vocabulary he uses when expressing his thought in writing. This last type of vocabulary is the one to be emphasized in spelling. There is much overlapping in these various vocabularies, but many spoken or understood words are rarely if ever used by the masses in writing. Investigations show that little harm is done in selecting the words for spelling in the primary grades from the words appearing in reading since almost all words in the readers are common to the word lists of Gates, Horn, and Thorndike; but in the upper grades the spelling lists should be selected from lists especially devised for spelling.

4. Is Syllabification an Aid in Spelling?

Probably. The evidence at the present time suggests that syllabification in the word during the act of learning how to spell a word aids in learning its spelling. Educational theory, however, suggests that the word to be spelled shall be presented in the form in which it is encountered in print or writing. The original presentation of the word should not be divided into syllables, should not be marked with diacritical marks, and should not have difficult parts underlined or in color. Thus the division into syllables should occur in the process of analyzing the word itself. In most of the investigations this act of dividing into syllables facilitates achievement in spelling. The writer feels, however, that most of these investigations have been of such short duration that

the effects of syllabification have not had time to reveal themselves. Casual observation of poor spellers reveals almost no ability to divide words into syllables. The writer feels that when a student in reading a foreign language reaches the point where he can see small words in the larger words, he is in a position to make progress in his mastery of that language. Likewise when a student in spelling can see small words or syllables in the larger words, he is in a position to make progress in the pronunciation and spelling of words. Poor spellers without the ability to see these smaller units present most difficult problems for remedial instruction.

5. Does the Teaching of Phonics Aid in the Mastery of Spelling?

Possibly. Most of the studies of the influence of phonics on achievement in spelling seem to indicate that emphasis on phonics does not produce higher achievement in spelling than other methods of teaching. Horn, in his article, dealing with the child's experience with the letter "A" suggests the many pitfalls which a child may encounter if he tries to spell phonetically. Other investigations indicate no significant difference in spelling achievement of primary children trained in phonetics and those not trained. Yet there is evidence on related aspects of methods of teaching spelling which suggests that possibly the investigations on the effects of the teaching of phonics have not led to the final conclusion on the topic. The previous section indicates that pupils should be taught to divide words into syllables in the process of learning how to spell them. Studies appearing since the specific-bond theory of learning has been under fire, suggest the operation of generalization in spelling and favor the grouping of words according to identical elements. The investigations show that clear and correct pronunciation is vital in learning to spell and that teachers' mispronunciation and pupils' misunderstanding of correct pronunciation are causes of misspelling. These groups of studies are very closely related to instruction in phonics and tend to cast some doubt on the conclusions that the teaching of phonics does not aid in learning how to spell. Furthermore, it does not seem idle fancy to assert that most adults, when confronted with a word, the spelling of which is not automatic, make use of some type of word and sound analysis. They have developed their system of phonetic analysis from the use of the dictionary, but nevertheless they find constant use for phonetics in their spelling.

In the light of these observations it should be added that while, from investigations dealing directly on the influence of phonics on achievement in spelling, many authorities have concluded that this emphasis has little or no contribution, the writer has moments when he questions the type of phonetic instruction emphasized in the setup of the investigations and the duration of the periods in which the phonetic instruction was given. It is probable that when the phonetic instruction is stressed as a part of word study and vocabulary building, closely associated with the language and reading work, and culminating in training on how to use the dictionary, results more favorable to phonetics will be forthcoming.

COST OF TEXTBOOKS

If we eliminate textbooks entirely, we save 1.7 per cent of the total cost of education, and we eliminate the source from which the pupil acquires 75 per cent of his knowledge. — *Ohio Schools*.

New Books of Value to Teachers

Beacon Lights of Literature (Eighth Grade)

By Rudolph W. Chamberlain. Cloth, 768 pp. Iroquois Publishing Company, Syracuse, N. Y.

The author's aim is implied in the following words of his introduction: "To arouse his (the student's) interest and keep it active, books must be appealing in every detail—contents, presentation, pupil aids, illustrations, format, and even the cover."

The book contains 72 selections grouped into eleven centers of interest. To these the author has added chapters on appreciation of motion pictures and appreciation of radio broadcasts. Each group is preceded by a brief introduction to arouse interest in literature of its type and to offer a few suggestions for its appreciation. Each selection is preceded by a very brief biographical sketch of its author. Pictures (usually from a line drawing) illustrate many of the selections.

Each selection is followed by thought-stimulating questions and suggestions for exercises, and to each group is appended a bibliography of books similar to those from which the selections have been made.

The choice of selections, of course, is the first consideration in examining a book of literature for school use. Those found here, are, in general, quite well chosen from both modern and classical authors. They will interest the pupils and stimulate a desire for further reading. However, there are a very few among them that would not have been chosen by this reviewer.—E. W. R.

Outline of Art in Education

By Sister Mary Adelaide, C.P.P.S. Loose-leaf form 10½ x 8, 114 pp. Pub. by Diocesan School Office, 28 Calhoun St., Cincinnati, Ohio. This course of study in art for the grade schools of the Archdiocese of Cincinnati is worthy of much more than passing mention. It outlines, with illustrations, the contents of eight years of work in: I, first principles of drawing; II, fundamental principles; III, object formation and composition; IV, fundamental principles in color study; V, picture study. With the help of such an excellent guide the average teacher can, under supervision of the art supervisor, give the pupils an adequate foundation in the theory and practice of art.

Good English Through Practice

By Edward H. Webster and John E. Warriner. Three books, grades 7 to 9. Cloth, about 200 pp. each. 72 cents each. World Book Co., Yonkers, N. Y. The authors have worked out a carefully planned course in functional grammar for the junior-high-school grades. The general scheme is to present a pretext followed by graded exercises in recognizing and using correct forms. The course seems to be eminently practical. Unfortunately the first book contains a selection for reading (p. 140) quite improper for the classroom.

Harvard Reading List in American History

Paper, 22 pp. Harvard University Press, Cambridge, Mass. A list of readings, intended for university students who are concentrating in fields other than literature and history, graduates, or members of the general public, who feel the need for a wider knowledge of their national past. The list of titles is highly selective. It is not a list of the "hundred best books" but is intended to assist the general reader in gaining a better understanding of American history.

Better English Through Practice

By Alfred A. May. Book I. Cloth, 158 pp. \$1. Globe Book Company, New York City. A 1936 revision of a good practice book. Consists of a series of lessons on the rules (and their application) of grammar most frequently violated. The author's aim has been simplicity in stating rules and examples; restriction to the most important rules; and a large number of sentences for practice.

General Biology Study-Book

By Holger H. and Dorothy Van Aller. Cloth, 160 pp. + 32 pp. of examination questions. \$1. Globe Book Company, New York City.

CATHOLIC BEST BOOK SELLERS

June, 1937

FICTION

1. "Candle for the Proud," MacManus (Sheed and Ward).
2. "Problem Island," Kelley (St. Anthony Guild).
3. "As the Morning Rising," Van Sweringen (Benziger).
4. "Red Robes," Boyton (Benziger).
5. "King's Good Servant," O. White (Macmillan).

NONFICTION

1. "Damien the Leper," Farrow (Sheed and Ward).
2. "The Crusades," Belloc (Bruce).
3. "Luther and His Work," Clayton (Bruce).
4. "Life of Jesus," Mauriac (Longmans-Green).
5. "Safeguarding Mental Health," McCarthy (Bruce).

The above list is compiled from reports of leading book dealers made to the Library Department of THE CATHOLIC SCHOOL JOURNAL.

Mary's Book of Days

By the Students of the College of St. Francis. Cloth, 144 pp. Joliet, Ill. The origin, history, and spirit of thirty-six feasts of Our Lady are presented not as a literary, moral, or devotional piece of work, but rather as a reliable source of information. Each essay contains suitable poetry and has appended a select bibliography.

To Heights Serene

By Sister St. Michael Cowan. Cloth, 101 pp. \$1. Benziger Brothers, New York City. Silence, self-possession, communing with nature, joy, friendship, memories, and kindness are the chapter titles of this little book of spiritual reading. It is the intention of the author that it suggest quiet trails along life's pathway.

Objective Tests in French

By Helen K. Burt. Two tests each on "Colomba," "Le Livre de Mon Ami," and "Le Petit Chose." 25 copies of one test \$1.25. Globe Book Company, New York City.

Remedial Reading

By Marion Monroe, Bertie Backus, and others. Cloth, 183 pp. \$1.40. Houghton, Mifflin Company, Boston, Mass. An account of a two-year experiment in treating reading problems in the public schools of the District of Columbia. The methods will be helpful to teachers elsewhere. There is a good bibliography and a complete index.

Methods of Teaching Typewriting

By D. D. Lessenberry. Monograph No. 36. Paper, 24 pp. South-Western Publishing Co., Cincinnati, Ohio. A helpful study. Contents: Right

BOOKS ON RELIGION

Twenty-seven Catholic librarians met at Canisius College, Buffalo, N. Y., on June 5 to discuss a tentative list of books on religion for high-school students. The list, compiled by Catholic librarians of western New York contains 278 titles including devotional or spiritual reading, fiction, Church history, liturgy, catechetics, science, essays, etc.

Rev. Andrew L. Bouwhuis, S.J., librarian at Canisius College, chairman of the project, asked each one to study the list and to make recommendations for a revised and extended list to be issued late in the fall. He also indicated that suggestions from others will be more than welcome. The plan is to make the list useful not only to schools but also to parish, sodality, and hospital librarians as well as to members of reading clubs and religion classes.

kind of practice; methods of teaching; lesson plans and procedures; predicting ability; study of errors in typewriting.

Rural Plays (Part 2)

Compiled by George Terwilliger. Publication No. 16 (April, 1937) of the National Play Bureau, Federal Theatre Project, 122 East 42nd St., New York City. 20 cents. A list of dramas, comedies, and farces dealing with rural themes, both one-act and full-length plays. Each play is described. A synopsis is given together with production notes, name of publisher, price, and conditions for production.

Rutherford Uncovered

By Rev. Richard Feix, O.S.B. Paper, 36 pp. Price, 10 cents. Our Faith Press, Pilot Grove, Missouri. An authoritative offering of facts concerning that charlatan who serves as author of vast quantities of subversive writings, Judge Rutherford, deserves a wide dissemination. The startling facts offered in this pamphlet give needed enlightenment concerning a man who blatantly scorns his country and all religion. It should be read by all lest they be misinformed of the works of a man who is a dire threat to our American ideals, and to the tenets of Christianity.—R. B.

Occupational Life

A Work Guide for Students. By Verl A. Teeter. Paper, 137 pp. 60 cents. McGraw-Hill Book Co., New York, N. Y. This workbook for high-school students uses self-discovery as the central scheme. The types of occupations chosen for study and the bibliographies are not always acceptable.

Abstracts of Graduate Theses in Education

Compiled and edited by Carter V. Good and Gordon Hendrickson. Vol. II. 249 pp. \$2. Teachers College, University of Cincinnati, Cincinnati, Ohio. Abstracts of thirteen theses, submitted for the doctorate and considered by the editors of special significance.

Religious Poems for Little Folks

Selected for teaching with the Highway to Heaven Series. Cloth, 128 pp. 75 cents. The Bruce Publishing Co., Milwaukee, Wis.

These simple poems collected from here and there and everywhere are, for the most part, recommended for teaching in the first three grades as a part of the Religion-in-Life Curriculum. Teachers and pupils will give the book an enthusiastic welcome. The publishers say that the price quoted is for a single copy. A considerable discount is given on quantity orders.

How to Read Aloud

By H. H. Fuller and A. T. Weaver. Cloth, 184 pp. Silver, Burdett & Company, Newark, N. J. This is a guide to the enjoyment of literature in oral form.

Home Making: An Integrated Teaching Program

By Evelyn Herrington. Cloth, 205 pp. D. Appleton-Century Co., New York, N. Y. This program makes "the homemaking suite" in the high school an essential part of teaching method.

An Introduction to the Teaching of Science By Elliot R. Downing. Cloth, 258 pp. The University of Chicago Press, Chicago, Ill. A revision of a teachers' professional book, first issued in 1934.

Essentials of Business Arithmetic

By Edward M. Kanzer and William L. Schaaf. Cloth, xvi-435 pp. D. C. Heath & Co., Boston, Mass. An inclusive text for commercial departments in high schools.

Highlights of Astronomy

By Walter Bartky. Cloth, 270 pp. \$2.50. University of Chicago Press, Chicago, Ill. A college text or reader for interested adults.

A Child's Rule of Life

By Robert Hugh Benson. Paper, 25 pp. 45 cents. Longmans, Green & Co., New York, N. Y. A cheap reprint of a book, first issued in 1912, and reprinted frequently because of its popularity and interest. The present edition brings the book within the buying ability of schools.

The Fabric of the School

Some Summer Jobs

During the summer months a careful check should be made of the school building, both the exterior and interior, and all needed repairs made at once. Oftentimes a comparatively small amount of money spent for repairs and maintenance will save a much larger amount which will be necessary to replace the worn-out units later.¹

Built-up Roofs

There are two common types of built-up roofs, the asphalt roof and the tar-and-gravel roof. The life of the former is dependent primarily upon the amount of asphalt used in the composition. Since liquid asphalt will not stick on a steep roof, a felt base is used to absorb and hold the asphalt. Such a roof dries out rather than wears out. Proper maintenance requires that it be resaturated with asphalt at intervals. The application of a coating of tar or asphalt on the surface affords only temporary efficiency. The felt base should be kept saturated with asphalt to prevent hardening and drying out. Attention should also be given to loose coping stones, bad masonry in parapet

walls, torn or worn flashings, etc. These evils may cause expensive leaks.

Have your roof inspected each spring and fall by a competent inspector who will make a written report and recommend necessary treatment. Manufacturers of good material for resaturating roofs will furnish a man to supervise the job or recommend a competent local man.

Treating Floors

Probably the most satisfactory treatment of wooden floors is the use of a reliable commercial floor preservative. This should be put on a new floor or a well-sanded old floor. A good preservative gives a firm non-skid surface which wears well, retains its color, and gives an excellent base for a light spraying of high-grade oil or waxed oil to keep down dust.

Wax seems to be the next in efficiency to floor preservatives. Waxed floors should be cleaned and rewaxed about three times a year. A high-grade mineral oil is third best. Never use linseed oil or cheap mineral oil.

Because of the bad effect of water on wood floors, scrubbing should be avoided as much as possible. Floors that are waxed or treated with a high grade of oil containing a cleanser will not need to be washed with water at all. A

high grade of deodorized kerosene is a good cleaner for oiled floors. A satisfactory mop oil may be made according to the following formula: Paraffin wax, 1 pound; distillate, 4 gallons; kerosene, 1 gallon; disinfectant, ½ cup.

Cleaning and Dusting

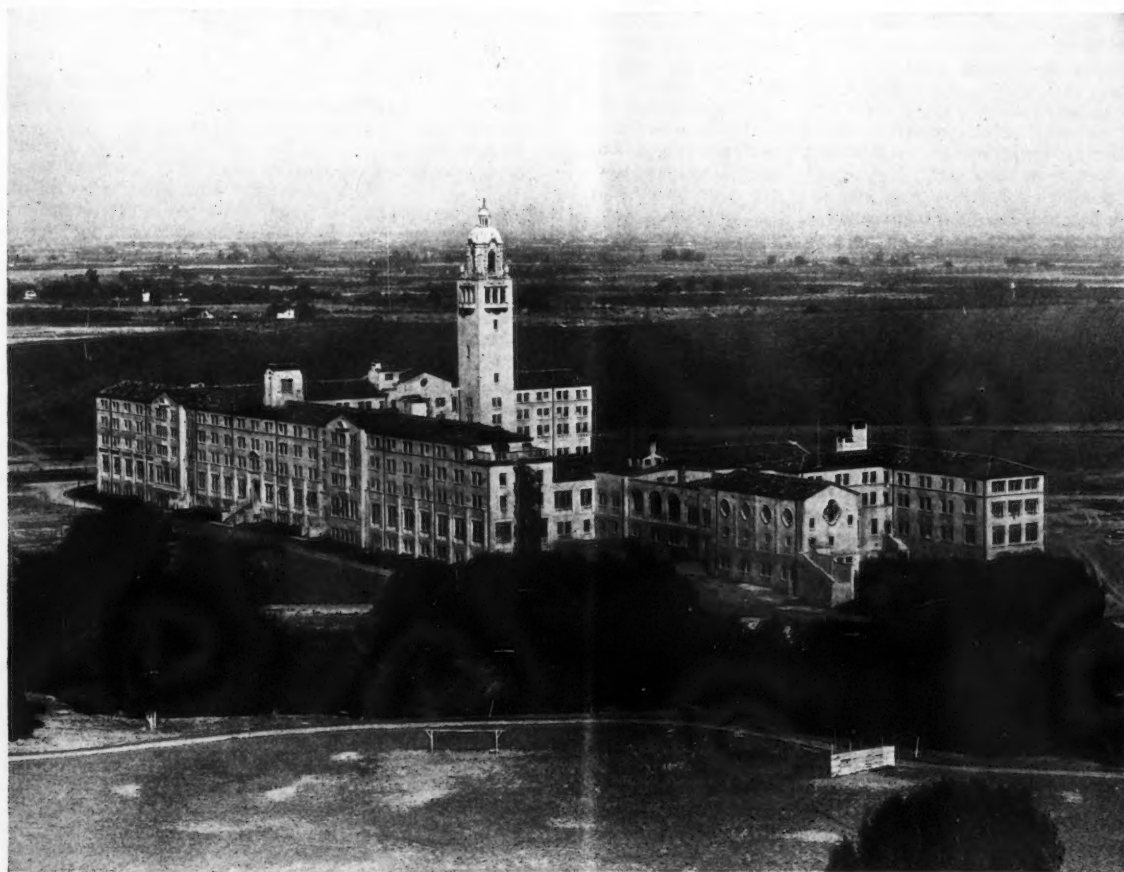
Walls and ceilings should be dusted during the summer, Christmas, and Easter vacations. If the school does not have a central vacuum system, use a long-handled brush or duster or floor brush wrapped with cheesecloth. Dusters for this purpose must be clean and untreated to avoid streaking. Remove all pictures and window shades before cleaning the walls and wash the glass before replacing the shades and pictures.

Woodwork and furniture may be cleaned during vacation periods with water and a mild soap or with kerosene. Then give them a liberal application of liquid wax, turpentine, and oil, or a good furniture polish; let stand for a day or two and polish with a soft woolen cloth.

Washing Walls

Washing painted walls and ceilings is much more economical than painting, and sometimes when painting is to be done, washing beforehand will save one coat of paint. The work

¹The suggestions given here have been condensed from *A Manual on the Construction and Care of School Buildings*, issued by the State Superintendent of Public Instruction at Salem, Oregon.



St. Joseph's College, Preparatory Seminary, Mountain View, Santa Clara County, California.

can be done with common labor if there is one trained man to supervise it.

An adjustable and movable scaffolding should be provided for this purpose. If it is necessary to use a strong washing powder, the workers should wear rubber gloves. They should be taught to avoid rubbing the gloves against a rough wall. Turning down the cuffs of the gloves will prevent water from running down the arms while washing the ceiling. Large wool sponges should be used. If the surface is rough, use a circular or rolling motion to avoid quickly wearing out of the sponge. Add just enough cleanser in the wash water to remove the dirt; and use as little water as possible.

The washed surface should not be allowed to dry before it is rinsed. Each worker should have a second pail containing clean clear water and a clean sponge for rinsing. Wash the lower part of the walls first; otherwise soapy water may run onto the uncleaned surface leaving streaks that are hard to remove.

Books on Building

Annual Proceedings. Published by National Council on Schoolhouse Construction, Dr. Ray Hamon, secretary, Nashville, Tenn.

These annual reports contain accounts of recent experiments and discussions regarding constructing and equipping schoolhouses. Lists of recommended standards

and some material on maintenance are included. The annual nature of these proceedings tends to give a much needed flexibility.

A Method of Procedure and Checking Schedule for Planning School Buildings and Their Equipment. John J. Donovan. Bruce Pub. Co., Milwaukee, Wis. \$6.50.

This book contains check lists of essentials in construction and equipment of all types of rooms in elementary, junior high, and high schools, as well as a wealth of definite standards.

The Planning and Construction of School Buildings. Thirty-third Yearbook, Part I. National Society for the Study of Education. Public School Pub. Co., Bloomington, Ill.

An excellent compilation by foremost authorities in school administration of the problems and practices concerned with the planning and construction of school buildings. It includes a treatment of general policies and standards, financing, and the relationships of board, superintendent of schools, teachers, architects, and constructionists. Items to be included in contracts with architects and constructionists are carefully detailed and a sample contract with architect is presented.

Space and Equipment for Homemaking Instruction. Home Economics Series No. 18, Bulletin No. 181, 1935. Department of the Interior, Office of Education, Washington, D. C.

Standards for Elementary School Buildings. G. D. Strayer and N. L. Engelhardt. Teachers College, Columbia University, New York City. \$1.60.

Standards for High School Buildings. G. D. Strayer and N. L. Engelhardt. Teachers College, Columbia University, New York City. \$1.

These two books contain detailed standards for which a score card is obtainable.

Standards of School Lighting. Prepared under the joint sponsorship of the Illuminating Engineering Society and the American Institute of Architects.

Fire Protection and Escape

The most important vacation duty of persons in charge of a school building is a thorough inspection of the building for the discovery of fire hazards and the prompt correction of any defects disclosed by the checkup. Too often it happens that no attention is paid to the safety of the building until a fire breaks out and some of the children lose their lives. Records show that almost one school burns every week in some states. Be prepared, first by frequent, thorough inspection of your building, and secondly, by proper fire drills during the time school is in session.

Make a thorough inspection now and remove all fire hazards. The following check list issued by the Fire Marshal of the State of Pennsylvania will be a great help to you:

Be sure that all exits are unobstructed and unlocked during school hours. (School visitors have found exits locked.)

Know that the fire escapes are in good condition and of approved type.

Every school should have some type of fire extinguishers readily available. These should be regularly inspected and tested by the local fire department. Extinguishers should be placed in science laboratories and home-economics rooms where these are part of the school.

The heating and ventilating flues should be inspected regularly to insure their proper working.

Good housekeeping in the basement is especially essential. In many schools the furnace room is used as a catch-all with flammable materials being found near the furnace. Automatic sprinklers are recommended for basements, where most of the fires start.

Fire drills should be a regular part of the school program. These should be carefully worked out so that pupils are familiar with the procedure no matter what part of the building they happen to be in.

A special gong to be used only for fire drills is recommended.

In schools large enough to warrant it the

installation of a student organization is recommended. This organization is headed by a Building Fire Marshal appointed from the senior class by the principal; an Assistant Fire Marshal appointed from the junior class to assume duties of the Marshal in his absence; room leaders for each room in the building.

Under the supervision of the principal, the Marshal prepares plans for fire drills, showing the proper method for pupils to leave the building in case of emergency, and indicating exits to be used. A copy of the plan should be posted in each room for the information of the room leader.

The principal of the school is responsible for the proper carrying out of drills and instruction in prevention of fires.

A recent United States Office of Education Bulletin asks school administrators to check up on their building facilities and outline a self-survey to be used.¹ Under the first item in the survey is found Fire Protection and Escape. The following questions are asked:

Is your building considered fire resistive by your insurance company?

If not, is it considered safe? (Never condemned and all changes suggested by underwriters made.)

Are all heating and ventilating flues lined?

Do all doors open outward? (This includes classroom doors.)

Are all outer doors equipped with "panic bolts" in good condition?

Are all basement doors leading to stairways self-closing and do they close?

Is the room housing the heating plant and basement made fire resistive on all sides and ceiling?

Are all doors to such rooms self-closing and do they close?

Is all woodwork fully protected by adequate space or by asbestos coverings, from hot-air pipes or steam pipes, from electric, coal, or gas stoves?

¹Safety and Health of the School Child, U. S. Office of Education, Washington, D. C., Circular 65, Nov., 1932.

Is the furnace room free from rubbish at all times?

Are all the basement rooms, spaces under stairways, and closets free from rubbish and inflammables?

Are oil, gasoline, cellulose films, or other such materials kept out of the building or in fireproof closets?

Are all stock laboratory supplies of an inflammable nature kept in fireproof closets?

If the basement and laboratories are not fire resistive, is there an automatic sprinkler system in working order?

Is there a fire hose on each floor? Is it in good working condition and likely to be for some time?

Is there an adequate water supply for fire purposes at all times.

If there is no fire hose, are there chemical extinguishers of an approved type in the kitchen, furnace rooms, and in each hall of each floor?

Is there adequate fire-alarm provision?

If the building is not considered fire resistive, are there fire escapes on two sides of the building for each floor above the first?

If of staircase form, are the steps five feet wide, with rails, and screened to a height of five feet?

Are they readily accessible at all times?

Is wire glass provided in all windows directly opposite outside fire escapes and are these windows fixed?

Are fire escapes adequate to empty a floor in two minutes without crowding?

If flue escapes are used, are the inlets and outlets always in good condition and will they empty the building in two minutes?

Is the school principal or other official appointed to take charge of the situation in case of fire?

Is fire drill conducted once a month?

Is the main line of travel in halls free from projecting cabinets, statuary, or other obstructions to rapid exit?

Is the auditorium on the ground floor and can it be emptied in two minutes?

Are there adequate exits, with safety locks in good condition, direct to the outer world, from all basement rooms used for classes?

PROGRESSIVE EDUCATION

The progressives hold that:

1. School should be a place where children live as complete and natural a life as conditions will permit.

2. Teachers should recognize that the intellectual, emotional, and physical life of the child are inherently interrelated and should make adequate provision for the harmonious development of each element in the personality of the child.

3. School should be a place where children are actively experiencing democratic living with sufficient freedom to stimulate interest, self expression, and responsibility but with sufficient guidance to help them recognize the rights of the social group.

4. Each child is a unique entity and should be treated as such.

5. Education should build upon the experiences and interests of the child, giving a significant place to play.

6. The work of the school should have immediate meaning and importance to the child as well as abiding social value.

Finally, progressives believe that our social and economic, as well as our cultural conditions in life can be improved and that the best place to begin is with the education of the child. It is this belief in the potentiality of children together with a spirit of service that makes teaching more than a mere profession. To the progressive it becomes a hope for a better future life.—Dr. F. Adams in the *Los Angeles School Journal*.